A GENUINE EXPLICATION OF THE VISIONS Of the BOOK of REVELATION:

Full of sundry

New Christian Considerations:

WHEREIN

True and False Christendom is briefly and nakedly represented, and the Time of each of them, after a Mathematical manner, demonstrated; and all confronted with good HISTORY; both shewing the Accomplishment of things past, and thence ascertaining the Fulfilling of things yet to come.

By the Learned and Pious A. B.
PEGANIUS.

English'd out of *High-Dutch* by *H. O.*

LONDON
Printed by *W. G.* and are to be sold by *Moses Pitt*, at the *White Hart* in *Little-Britain.*

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Bible – New Testament Rev'd

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BRITAN
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TO THE
READER.

Courteous Reader, I judge it needleſs, to make a prolix Diſcourſe to thee concerning the Neceſſity, Credibility, and Uſefulneſs of this ſmall Treatiſe: Since firſt, foraſmuch as in Ch. 13. 8. *of the* Revelation, *'tis ſaid, that thoſe* who worſhip the Beaſt are not written in the Book of Life, and of the Lamb; *and* Ch. 14. 9, 11. *that thoſe* who worſhip his Image, and receive the mark of his Name in their Forehead and Hand, ſhall drink of the Wine of the Wrath of God, and be tormented with Fire and brimſtone for ever and ever; *I am prone to believe, you will, of your ſelf, think it highly neceſſary to inquire, who are thoſe people*

ſpoken of in this Text, and whether you may not be found in their number. Secondly, *conſidering that this Book is now, among all Chriſtians, held to be Canonical, and reckoned amongſt the Writings, with which the Holy Ghoſt inſpired the beloved Diſciple of the Lord,* St John; *I doubt not, but you will alſo eſteem the Prophecies thereof highly worthy of Faith; and the Explication of them will no leſs appear ſo to you; it being grounded on* five *ſtrong Foundations.* Firſt, *becauſe it is conform to the Explication of other Prophecies of the Holy Scriptures, which by reaſon of their Accompliſhment, already paſſed, are no longer unknown.* Secondly, *becauſe it agreeth with other like Explications of* Imageries *uſed by the* Oriental *Nations, among whom the way of Teaching and Signifying by* Images *hath been very common.* Thirdly, *becauſe it maketh not a venturous Eſtimate and Diſtribution of the* Times *of the Viſions, but uſeth therein very accurate Proofs, Mathematically diſpoſed*

disposed and ordered. Fourthly, *because it doth not confound the Prophecies of the* Temporal *with those of the* Spiritual *Occurrences, but maketh out one after another, according to their order of Time, as the Holy Ghost, who, for the perfection of this Prophecy could not but comprise them both together, hath orderly revealed them to* St. John. Fifthly, *because it doth exactly trace the course of the* Roman *and other known Histories; nor mixeth any thing from* private *Fancy; so that, forasmuch as the greatest part of the Prophecy is fulfilled already, every one, that is but any thing acquainted in History, will be able to find out, and shew as 'twere with his Finger, what is the Prophets meaning in this or that Vision. As to the Usefulness of it,* that *will easily discover it self to you in the Reading, when you shall see, what sort of people you belong to, and what God hath purposed yet to do with his Church for the future.*

In case you should object to me, that these are not mine own Conceptions, I will rea-

dily grant, that Mr. Joseph Mede *hath herein given me the most considerable Manuduction, whose praise I shall by no means obscure: Yet this I must desire of you, that you will be pleased to compare* His *Writings and* Mine, *and then give an unpartial Judgment of both, not to mine but Gods praise and honour.*

For the rest, I have this to advertise, that the numbers here and there included in a Parenthesis with this Mark ☞, *do refer to the larger Annotations annexed at the latter end of the Book. This being observed, I have no more to add, but that, before you can read this* Tract *with any profit, you must needs read over several times the* Book *of the* Revelation *it self, and retain it well, and have it always at hand for comparing the Citations in the perusal of this Treatise, if there be any thing to tax, it will be the Brevity, whence perhaps may follow some Obscurity, and a Reprehension of my want of Industry. This I shall willingly acknowledg, and have nothing to alledge for*

my

my excuſe, but that 'tis written for thoſe only who are already accuſtomed to ſuch Writings. Mean time I willingly ſuffer my ſelf to be deſpiſed.

Farewel.

A BREVIATE OF THIS SMALL TREATISE, Chronologically propoſed.

From the DESTRUCTION of *JUDAISME*,

To the ROOTING OUT of *HEATHENISME.*

Anno

Anno Christi.	The Vision of the *Seals.*	The Vision of the *Temple measured.*	The Vision of the *Woman cloathed with the Sun.*
34.		Here begin the Times, called the Temple, C. 11. 1.	Here begins the Vision concerning the Woman cloathed with the Sun. C. 12. 1.
64.		Hither do belong the Times of the Altar; for, here begins the first Persecution. C. 11. 1.	Here the Dragon steps up before the Woman, C. 12. 4. Mean time is raised the War of *Michael* with the Dragon, C. 12. 7. And the Woman brings forth.
	The 1. Seal. C. 6. 1, 2.		
	The 2. Seal. C. 6. 3.		
	The 3. Seal. C. 6. 5.		

Anno

Anno Christi.	The Vision of the *Seals.*	The Vision of the *Temple measured.*	The Vision of the *Woman cloathed with the Sun.*
235.	The 4. Seal. C. 6. 7.		
268.	The 5. Seal, C. 6. 9.		
311.	The 6. Seal. C. 6. 12.		The Man-child is caught up unto God, C. 12. 5. Here also begins the Time, when the Dragon is cast out. And the Woman begins to fly into the Wilderness. C. 12. 6.
337.			The Woman gets Wings, C. 12. 14. and begins with more haste to fly into the Wilderness.

From

From the Extirpation of HEATHENISME, *to the Ruine of the* SPIRITUAL BABYLON.

A. The Vision of the Seals and Trumpets.

B. The Vision of the outward Court, trod under foot by the *Gentiles*.

C. The Vision of the Woman in the Wilderness.

D. The Vision of the two Beasts, the Ten-horned, and the Two-horned. *

A. Chr.	*A.*	*B.*	*C.*	*D.*
379.				
395.	The seventh Seal, C. 8. 1. with which begins also the first Trompet, C. 8. 7.			
410.	The second Trompet, C. 8. 8.			
456.				The Ten-horned Head begins. C. 13. 1.

* *E.* The Vision of the Whore of *Babylon.*
F. The Vision of the two Witnesses.
G. The Vision of the Number of the Sealed, and the Virgins, C. 7. 1.
H. The Vision of the Vials.
I. The Vision of the Ruine of *Babylon.*

E.	*F.*	*G.*	*H.*	*I.*
		Into these and the following times do fall the Sealed ones, and the Virgins. C. 7. 1.		

A. Chr	A.	B.	C.	D
470.		Here begin the Gentils to poſſeſs the out-ward Court of the Temple C. 11. 2.		
476.	The third Trompet, C. 8. 10.			
542.	The fourth Trompet, C. 8. 12.			
600.		Here begin the 42 Months, in which the Gentiles tread under foot the Holy City, C. 12. 2.	Here begins the Period of a Time, and Times, and half a Time; or the 1200 days, in which the Woman hath been actually in the Wilder-neſs. C. 12. 14	Here begin the 42 Months in which the Beaſt hath blaſphe-med, C. 13. 5.
606.				The Two-horn'd Beaſt com-ing up out of the earth C. 13. 11.

E.	F.	G.	H.	I.
		Here begin the 1200 days, in which the Witnesses have prophecyed, C. 11.3. and their Bodies lain upon the Streets C. 11. 9.		
The woman sits upon the ten-horned Beast, C17.1.				

An

An. Ch.	A.	B.	C.	D.
725.				
800.				An Image is made to the Beast, C. 13. 14.
1160.				
1258.	The 6. Trompet, C. 9. 13.			
1400.				
1419. A.				
1453.	Here ends the Day, Month, and Year spoken of C 9. 15			

E.	F.	G.	H.	I.
		Here begins the Angel to fly in the midſt of heaven with the everlaſting Goſpel, C. 14.6.		
		To this place belongs the ſecond Angel, C. 14. 8.		
		The third Angel begins to follow C. 14.9.		
			The firſt Vial, C.16 2.	

A. Chr	A.	B.	C.	D.
1517. B.				
588. C.				
D.				
E. 1860.	The second Woe is past C. 11. 14.	The 42 Months of the Gentiles have an end.	The Woman begins to come out of the Wilderness.	The 42 Months of the Blasphemies of the Beast have an end.
F.				

E.	F.	G.	H.	I.
Some Horns begin to hate the Whore C.17.16.			The second Vial C.16. 3.	
			About this time begins the third Vial.C.16. 4.	
			The fourth Vial C.16. 8.	
The Whore is burnt with Fire, C.17.16.	The Witnesses revive again, C.11.11. And the tenth part of the City falls, C.11.13.		The Fifth Vial, C.16. 10.	*Babylon* falls C.18.2
			The Sixth Vial, C.16. 12	

From the ſeventh Trompet to the End.

	Of the Trompets.	Of the Vials.	Of the Ruine of *Babylon*.
G.	The Seventh Trompet, C. 11. 15. *ſeq.*	The Seventh Vial, C. 16. 17.	The Time of the Harveſt and Vintage, C. 14. 15, 18. After which Chriſt triumpheth, C. 19. 11.

Of Satan bound.	Of the Reign of 1000 years.	Of the *New Jeruſalem*.	Of the Palm-bearers.
Satan is bound, C. 20. 1.	The Reign of 1000 years begins, C. 20. 4	The Time of the Bride of the Lamb. C. 19. 1. *ſeqq.* And of the *New Jeruſalem*. C. 21.	The Time of the Palm-bearers, C. 7. 9.
Satan is let looſe and the War of *Gog* and *Magog* begins, C. 20. 7.			

PREPARATION

For the better Explaining the Revelation of St. *John*.

Wherein by certain Poſitions, after a Mathematical manner, is ſhew'n, which Viſions are coincident, and muſt be fulfill'd in one and the ſame time; and which do follow one after another: Where is alſo treated of the Theater, *on which thoſe Viſions were repreſented.*

Poſition I.

THe Viſions that are of one and the ſame Duration, when they either begin together, or end together, muſt needs be Synchronical or Coincident in Time.

Proof.

This is manifeſt from this Example: If two perſons were fifty years old, and were born upon

upon one and the ſame day, they muſt needs have died on the ſame day, and conſequently have lived at the ſame time. Likewiſe, if two ſuch died on the ſame day, they muſt needs have been born on the ſame day.

Poſition. II.

Images ſet one over againſt another, whereof one hath a reſpect to the other, are coincident in Time.

Proof.

For, the nature of a Relation and Reſpect demands, that ſuch things be together, as is known in Schools. Hence (for Example) *Pictures of Vanquiſhers and Vanquiſhed, of Maſters and Servants, of Puniſhments and Offences, are to be counted parallel.*

Poſition III.

The Viſions of the Seals and Trompets follow after one another from the beginning of the Prophecy unto the end of the ſame.

Proof.

1. *Becauſe the ſeventh Seal is the beginning of the Trompets* Ch. 8. 1, 2. *the firſt Trompet muſt needs follow after the Seals,* (§ 1.) *and therefore cannot be coincident in time with the firſt Viſion; as a certain late Writer would have it.*

2. *Becauſe with the firſt Seal the Prophecy be-*

begins, Ch. 6. 1. *and after the ſeventh* Trompet *(not after the ſeventh* Seal*) there will be Time no more, but with the ſame the Myſterie of God ſhall be finiſhed.* Ch. 10. 6, 7.

Hence it follows;

That all the other Viſions muſt in their meaſure be coincident with the Seals and Trompets: And according to theſe, all may be rightly diſtributed.

Poſition IV.

The Viſion of the Woman in the Wilderneſs, and of the Blaſpheming Ten-horned Beaſt are coincident.

Proof.

Both Viſions have the ſame Duration of Time: For, the Woman is to be fed in the Wilderneſs 1260 days, C. 12. 6. *or (which is all one) a Time, two Times, and half a Time,* v. 14. *And the Ten-horned Beaſt ſhall laſt 42 months, which are alſo 1260 days,* Ch. 13. 5.

Now they begin alſo at the ſame time: For, when the Woman was on the way to go into the Wilderneſs, the Dragon grew wroth with the Woman, and goeth to make War with her Seed; and (§ 2.) ſtands on the Sand of the Sea, and giveth to the thence ariſing Beaſt his power to blaſpheme, Ch. 12. 14. 15, 17. Ch. 13. 1, 2. *Whence it ſeems manifeſt, that when the Beaſt be-*

began to blaſpheme, the Woman was already got actually into the Wilderneſs.

Whence it muſt follow, from the firſt Poſition, that they are alſo Synchronous in the reſt; at leaſt, for the greateſt part of the 1260 days, in regard that all is not calculated to a quarter of an hour; and, as elſewhere, ſo in this Book there is to be allowed an Hiſtorical Latitude.

Poſition V.

The Viſion of the blaſpheming Ten-horned Beaſt and that of the two Witneſſes are coincident.

Proof.

Both Viſions are of one and the ſame Duration; for, the blaſpheming Beaſt ſhall continue 42 Months, that is, 1260 days.

The two Witneſſes ſhall alſo prophecy 1260 days, Ch. 11. 3. *They have likewiſe the ſame End; for the two Witneſſes aſcending* Ch. 11. 12. *at the ſame hour there was a great Earthquake,* v. 13. *with it begins the ſecond Woe, and the third Woe comes quickly,* v. 14. *namely, the Sound of the ſeventh Trompet, upon which the Kingdoms of the World become our Lord's, and of his Chriſt,* v 15. *and conſequently the Kingdom of the Beaſt ends.*

Therefore it follows from the ſecond Poſition,

that

that they both alſo begin at the ſame time, and ſo are coincident.

Poſition VI.

The Viſion of the two Witneſſes, and that of the outward Court, which the Gentiles tread under foot, are Synchronous.

Proof.

Both Viſions dure equally: For the Witneſſes do prophecy 1260 days, C. 11. 3. *And the outward Court is trod under foot by the Gentils 42 months, which are alſo 1260 days,* ibid. v. 2. *Now they end likewiſe at the ſame time; for, at the end of the ſecond Woe the Witneſſes aſcend up to Heaven,* Ch. 11. 12, 14. *and at the beginning of the third Woe theſe Gentiles grow angry,* v. 18. (§. 3.) *foraſmuch as the time of their Judgment cometh. Wherefore it muſt follow from the ſecond Poſition, that for the reſt they are alſo coincident.*

Poſition VII.

The Viſions of the Witneſſes, of the outward Court, of the Ten-horn'd Beaſt, and of the Woman in the Wilderneſs, are Synchronous Viſions, beginning and ending together.

Proof.

Since that the Viſion of the Court is coincident with the Viſion of the Witneſſes, and the Viſion of the Witneſſes with that of the Beaſt; and further, the Viſion of the Beaſt with that of the Woman in

the

e Wilderneſs; it is conſequent, that all theſe iſions are Synchronous.

Poſition VIII.

The Viſion of the blaſpheming Ten-horn'd eaſt, and that of the Two-horn'd Beaſt, are co-ncident.

Proof.

Both theſe Beaſts have one and the ſame be-inning: For, as ſoon as the Ten-horn'd Beaſt is aled, the Earth wonders after it, Ch. 13. 3. *nd that maketh the Two-horn'd Beaſt*, v. 12. *he Two-horn'd exerciſeth alſo all the power of e firſt Beaſt before him*, v. 12. *Which is alſo a ark, that they were at the ſame time. Laſt-, both theſe Beaſts, namely, the Blaſpheming en-horn'd, and the Two-horn'd, or the Falſe rophet (which infallibly is the ſame, as appears y comparing theſe two places*, Ch. 13. 13. ſeqq. Ch. 19. 20.) *are both caſt together into the Fiery Lake. Whence it follows, that in the reſt alſo hey were and are coincident.*

Poſition IX.

The Viſion of the great Whore, and that of the Ten-horn'd Beaſt are alſo coincident, and belong to the ſame time.

Proof.

1. *The Time of the Ten-horn'd Beaſt is the Time of the Wilderneſs, according to* Poſition 4.

but

but the Whore is alſo ſeen in the Wilderneſs, Ch. 17. 3.

2. *The Whore ſitteth on the Beaſt,* Ch. 17. 3. *and therefore they muſt be at one and the ſame time; no time being expreſſed, when ſhe ſeated her ſelf thereon.*

3. *The Horns ſhall hate the Whore, and make her deſolate and naked, and eat her Flesh and burn her with Fire,* v. 16. *whence it follows that the one Viſion cannot be fulfilled in one time and the other in another, but that they muſt be explained by one and the ſame time.*

Poſition X.

The Viſions of the 144000 Sealed, and of the 144000 Virgins, have the ſame Explication.

Proof.

This is evident from the Deſcription of both, foraſmuch as they have not only one and the ſame Number, but alſo one and the ſame kind of Mark. Ch. 7. 3. Ch. 14. 1.

Poſition XI.

The 144000 Sealed ones, and the Beaſt and his Sealed ones, do fall under the conſideration of one and the ſame time.

Proof.

1. *Both ſorts of Maſters live at the ſame time, and therefore both ſorts of Servants muſt do ſo too; (but to be mark'd, is to be a Servant.)*

2. *The*

2. *The Nature of oppoſite Images requireth, hat their Signification do run parallel: For if ontraries are to make one another well known, ey muſt ſtand one by another. But now the hore, and thoſe that commit fornication with r,* Ch. 17. 2. *and theſe Virgins* Ch. 14. 4. *are ite oppoſite Images.*

From the Premiſes it follows;

That the Viſions, 1. *of the Woman in the Wilrneſs,* . *of the outward Court,* 3. *of the Witeſſes,* . *of the Ten-horn'd Beaſt,* 5. *of the Twoorn'd Beaſt,* 6. *of the Whore,* 7. *of the* 144000 *irgins, with their Explication, fall into one nd the ſame time.*

Poſition XII.

The Viſions of the Temple meaſur'd, and of he Woman and the Dragon, and his War pon the Womans bringing forth, run paralel.

Proof.

Both Viſions go immediately before ſuch as belong to one time; and therefore they alſo muſt belong to one time. For the Viſion of the outward Court, trod under foot by the Gentiles, and that of he Woman in the Wilderneſs, belong to one time, according to Poſition 6.

But before the outward Court precedes immediately the Meaſuring of the Temple, not only in he Viſion and the Time thereof, but alſo in conſiderations

ſideration of the Place, and its Signification. But before the going of the Woman into the Wilderneſs precedeth immediately the War of the Dragon with Michael: *As alſo the Womans bringing forth.*

Poſition XIII.

The Viſion of the Pouring out of the Seventh Vial falls into the times of the Deſtruction of the Beaſt and of the City of *Babylon.*

Proof.

1. *The Vanquiſhers of the Beaſt do ſing a triumphant Song, becauſe the Judgments of God over the Beaſt, by the Seven Vials, are made manifeſt,* Ch. 15. 4.

2. *Even the Firſt Vial brings miſchief to the Beaſt,* Ch. 16. 2.

3. *The Fifth Vial doth ſo likewiſe,* Ch. 16. 10.

4. *At the Pouring out of the Seventh,* Babylon *is quite deſtroyed,* Ch. 16. 17, 19.

Poſition XIV.

The Viſions of the Temple meaſured, and of the Six firſt Seals, begin at one and the ſame time.

Proof.

For not only the Condition of the Angel cover'd with a cloud, but alſo the command given him to prophecy again, do require, that we begin with the ſame Epocha, (§ 4.)

Poſition.

Poſition XV.

The Viſion of the Woman cloathed with the Sun, and her Bringing forth, begins with the Viſion of the Seals.

Proof.

Becauſe the Viſion of Meaſuring the Temple begins with the Beginning of the Seals according to Poſition 14. *and runs on with the ſame, according to* Poſition 12. *therefore this Viſion alſo muſt begin with the Beginning of the Seals.*

Poſition XVI.

The Three Wo-Trompets, and the Ten-horn'd Beaſt, together with its parallel Viſions, fall into one and the ſame time.

Proof.

1. *The End of the Beaſt is coincident with the third Wo-Trumpet: For, the End of the Witneſſes (which falls in about the time, when the End of the Beaſt is coming, according to* Poſition 5.*) falls in at the End of the ſecond Woe; whereupon the third Wo ſuddenly follows,* Ch. 11. 14.

2. *The Middle of the Beaſt,* viz. *the time of the great Idolatry,* Ch. 9. 10. *is alſo coincident with the ſecond Wo-Trumpet,* Ch. 9. 12.

3. *So is alſo the Beginning of the Beaſt not far from the Beginning of the Wo-Trumpets; in regard that the Images of the Puniſhments (as here the Wo-Trumpets) and the Images of the*

Sins

Sins (§ 5.) as here the Beaſt, are in their nature Relatives, and ſuch oppoſite Images, of which one hath a reſpect to the other. Wherefore their Explication is to be referr'd to one time; from Poſition 2.

Poſition XVII.

Into the Times of the firſt Four Trompets fall in the Viſions: 1. Of the Delivery made to the Gentiles of the outward Court, but not yet of the total Deſtruction of the ſame: Which time in this Allegory (in which the places of the Temple ſignifie certain times of the Chriſtian Church) may be underſtood by the Diſtance of the Inner Court from the Outward; which, according to the Computation of the Length of the Gate, was, at leaſt, fifty Ells, as may be eſtimated by *Ezech.* 50. 28; 29. 2. Of the Womans going toward, but not full ingreſs into the Wilderneſs, 3. Of the Healing, but not yet open Blaſpheming of the Ten-horned Beaſt.

Proof.

Becauſe what follows theſe upon three Viſions, namely, the Gentiles treading under foot, the Ingreſs into the Wilderneſs, and the Blaſpheming of the Beaſt, do begin about the time of the fifth Trompet, from Poſition 16. *therefore thoſe in this* Poſition *ſpecified Viſions muſt fall into the times of the foregoing Trumpets.*

Poſition

Position XVIII.

The Visions of the total Destruction of the Beast fall into the Beginning of the Seventh Trumpet.

Proof.

For, 1. *At the time of the seventh Trompet shall be destroyed those that had destroyed the Earth*, Ch. 11. 18.

2. *As the seventh Vial carrieth with it a Consummation, and signifieth the Ruine of the Beast and* Babylon, Ch. 16. 17. *so is the seventh Trompet a Consummating Trompet*, Ch. 10. 7.

3. *As the time of Treading the Wine-press*, Ch. 14, 20. Ch. 19. 15. *that is, of the Perdition*, Ch. 29. 20. *falls into the time of the Dead*, Ch. 14. 13. *so also is the time of the seventh Trompet a time of the Dead*, Ch. 11. 18.

Position XIX.

The Visions of the approaching Ruine of the Beast and of the City of *Babylon* fall in about the End of the sixth Trompet.

Proof.

The final Destruction comes to pass, at the time of the Beginning of the seventh Trumpet,

according to Position 18. *For 'tis therefore, that this is called the third Woe. It must therefore follow, that the approaching Ruine does fall in towards the End of the sixth Trompet.*

Position XX.

The Visions of *Satan* bound, and of the Kingdom of Christ of 1000 years, run parallel.

Proof.

In regard that they are of one and the same duration, viz. *of* 1000 *years, and end together,* Ch. 20. 7. *they must needs have also the same Beginning, and run on parallel together, according to* Position 1.

Position XXI.

The Vision of *Satan* bound is, in time, later than that of the Ten-horn'd Beast, to whom the Dragon gave his power, and consequently falls into the time of the seventh Trompet.

Proof.

For else it must either come sooner, or run parallel with it: but it comes not sooner; for Satan, *after his being loosened, is, because of his new seduction, cast into the Pool, where the Beast is already,* Ch. 20. 10. *and therefore the Beast must have been cast into the Pool before* Satan *was let loose, and consequently must least of all have exercised his Dominion, whilst* Satan *was sealed*

up,

up. Nor doth it run parallel with it: For, how can Satan bound and ſealed up in the Abyſs, give his Power and Seat to the Beaſt, Ch. 13. 2. and be worſhipp'd by the whole Earth, v. 14.? And how can the ſeducing Spirits iſſue out of his Mouth Ch. 16. 13. ſince he is therefore ſeal'd up, that in the 1000 years he ſhould not ſeduce the Nations? Wherefore it muſt needs follow, that that Viſion is later; and becauſe that Viſion ends with the Beginning of the ſeventh Trompet, according to Poſition 18. this muſt fall in ſoon after the Beginning of the ſeventh Trompet.

Poſition XXII.

The Viſion of the Kingdom of Chriſt runs parallel with the Viſion of the ſeventh Trompet.

Proof.

1. Becauſe the Kingdom of 1000 years cannot belong to the time of the ſix Trompets, forasmuch as 'tis parallel with Satan bound, according to Poſition 20. which is later than the ſix Trompets, and therefore belongs to the ſeventh.

2. Becauſe the Kingdom of 1000 years is later than the Kingdom of the Beaſt; ſince in it are found people, that have not worſhipp'd the Beaſt; therefore it was no more worſhipp'd at that time, Ch. 20. 4.

3. Becauſe this Kingdom is as 'twere by this Trompet publickly proclaimed, Ch. 11. 15.

Poſition XXIII.

The Viſion of the *New Jeruſalem* falls in with the time of the ſeventh Trompet.

Proof.

1. *Becauſe both theſe Viſions begin with the total Perdition of the Beaſt; the ſeventh Trompet, according to* Poſition 18. *and the* New Jeruſalem *(or the Bride of the Lamb,* Ch. 21. 2.*) according to* Ch. 19. 2,7,20.

2. *Becauſe that the* New Jeruſalem *can be nothing elſe than the beloved City; but of this is made mention at the time of the Kingdom of Chriſt,* Ch. 20. 9. *which belongs to the ſeventh Trompet, according to* Poſition 22.

Poſition XXIV.

The Viſion of the Palm-bearers belongs to the time of the ſeventh Trompet.

Proof.

1. *The Number of the Palm-bearers follows immediately after the* 144000 *Sealed ones: but theſe are parallel with the Beaſt, according to* Poſition 11. *which with the Beginning of the ſeventh Trumpet taketh an End, according to* Poſition 18.

2. *The Palm-bearers are Citizens of the* New Jeruſalem; *becauſe that the ſame kind of Properties and Accidents are related of both,* Ch. 7. 15,16,17. Ch. 21. 4,6,23.

Poſition

Position XXV.

Upon the time of the Kingdom of Christ follows the general Resurrection, and the Second Death.

Proof.

For both come neither sooner, nor together with the thousand years of the Kingdom; and the Text also, Ch. 20. 11. seqq. *puts them immediately after.*

THE THEATER OF THE Visions of St. JOHN.

THis Theater hath been *Heaven*, wherein St. *John* hath seen a great Angelick Hoſt, ranged after the ſame manner and form, as anciently the Children of *Iſrael* in the Wilderneſs were, *Numb.* 1. 52. *ſeqq.*

For, 1. As *then* and *there* the *Tabernacle of the Teſtimony*, in whoſe place afterwards the *Temple* was built, was in the midſt: ſo alſo is ſuch an Heavenly Tabernacle and Temple of God repreſented here, and the Viſions come forth now out of *this*, now out of *that*.

2. As the ſame Tabernacle of the Teſtimony comprehends in it a Place, called the *Holy of Holies*; ſo is likewiſe ſuch a place to be met with, in this Viſion, that is called the *Temple of God*.

God, *Ch.* 11. 1, 19. and the *Temple* ſingly, *Ch.* 16. 1.

3. As in the holieſt place of the Tabernacle of the Teſtimony, and of the Temple, was the Ark of the Covenant; ſo alſo is in this Heavenly Tabernacle, in its holieſt place, repreſented an Ark of the Covenant, *Ch.* 11. 19.

4. As over the old *Moſaic* Ark of the Covenant was the *Mercy-Seat*, which was as 'twere the Throne, upon which the Lord God was wont to reſide amidſt the Children of *Iſrael*, and by a ſpecial Preſence to manifeſt himſelf; which Divine Preſence was by the ancient *Jews* call'd *Schechinah*; ſo alſo is in this Heavenly Tabernacle exhibited a Throne, on which the Lord God ſitteth, and in an Heavenly *Schechinah*, manifeſts himſelf to his Bleſſed ones. *Ch.* 4. 2, 4, 5, 6, 9, 10. *Ch.* 5. 1. 7. 11. *Ch.* 7. 10, 11, 15. *Ch.* 19. 4, 5. *Ch.* 21. 5.

5. As the *Schechinah* in the Tabernacle, and Temple of the Old Teſtament often diſcovered it ſelf by a thick Smoak or Miſt, 2 *Chron.* 5. 14. *Ch.* 6. 1. *Eſa.* 6. 4. *Ez.* 10. 4. ſo is the like repreſented here, *Apoc.* 15. 8.

6. As before the Holy of Holies in the Old Tabernacle was the *Holy* place, and therein the *Altar* of *Incenſe*; So alſo is here a repreſentation of a Golden Altar before the Throne, *Apoc.* 8. 3.

7. As

7. As the old Golden Altar had four *Horns*; ſo hath this, *Apoc.* 9. 13.

8. As before the Holy of Holies in the *Moſaic* Tabernacle ſtood a Golden *Candleſtick* with ſeven burning *Lamps*; ſo alſo is here before the Holy of Holies in Heaven a Candleſtick with ſeven burning Lamps, *Ch.* 4. 5.

9. As in the old Tabernacle of *Moſes* there was before the Holy place a *Court*, in which ſtood the Altar for the burnt Sacrifices: ſo is the like repreſented here, *Ch.* 6. 9. *Ch.* 11. 1.

10. As in the Tabernacle of the *Moſaic* Service was a *great Baſon* for Water, which in the Temple afterwards was called a *Sea*; ſo is the like here in the Tabernacle of the Heavenly Service, *Ch.* 4. 6.

11. As the ſaid Water-Baſon ſtood not far off from the Altar of the Burnt Sacrifices, ſo that the Fire on the Altar cauſed a bright Reflection in the Water; ſo alſo here: whence the Heavenly Sea appears to St. *John* as if it were mingled with Fire, *Ch.* 15. 2.

12. As in the *Iſraelitical* Tabernacle was yet another Court; ſo is there alſo in the Heavenly ſuch an one, which the rapt-up St. *John* dareth not meaſure, *Ch.* 11. 2.

13. As in the Tabernacle of the Teſtimony, and in the Temple, Prieſts went out and in, with Prieſtly Habits; ſo alſo the Angels go to and fro here in Prieſtly apparel, *Ch.* 15. 6.

14. As

14. As in that Tabernacle the Prieſts took Fire from the Altar of the Burnt Sacrifices, and carried it afterwards to the Golden Altar, and kindled *Incenſe*; ſo here likewiſe, *Ch.* 8. 3.

15. As in the Tabernale, during the time of Incenſe, all the people were quiet, and praying, *Luk.* 1. 10. ſo alſo here in the Heavenly Tabernacle, *Ch.* 8. 1.

16. As in the Tabernacle and Temple the Prieſts and Levites ſtood by the great Water-baſon, and praiſed God; ſo ſtand the Heavenly Levites by the great Sea-baſon, and praiſe God with Harps, *Ch.* 15. 2.

17. As in the *Moſaic* Service were ordain'd Prieſts over the *Fire*, and others over the *Water*; ſo are alſo in the Heavenly Service Celeſtial Prieſts, ſet over the Fire, *Ch.* 14. 10. and over the Water, *Ch.* 16. 5.

18. And further, as about the Tabernacle of the Teſtimony the Children of *Araon* and the Levites pitched their Tents round, *Numb.* 1. 53. which afterwards were diſtributed into 24 Orders, under 24 Captains, 1 *Chron.* 25. 4. *ſeqq.* ſo alſo here are appointed round about the heavenly Tabernacle, 24 Angels, called the *Elders*, in Prieſtly Apparel, which are all adorned, as if they were High-Prieſts, with Golden Crowns; which yet *Aaron* alone did wear, *Exod.* 39. 30. *Lev.* 8. 9.

19. As

19. As about the Levites, at due distance, according to the four quarters of the World, the twelve Tribes of *Israel* were encamped, and divided into four Standards, in which, according to the opinion of the Ancient Jews, were the following Images, *viz.* towards the East pitched the Standard of *Juda* and his allotted Tribes, wherein was a *Lyon:* towards the West, the Standard of *Ephraim*, wherein was an *Oxe:* towards the South, the Standard of *Ruben*, wherein was a *Man:* towards the North, the Standard of *Dan*, wherein was an *Eagle*, (as *Aben-Ezra* upon *Numb.* 2. and *Bar Nachman*, and *Chatzkuni*, upon *Numb.* 3. do observe;) so 'tis here; for, St. *John* saw, in the midst of the Throne, four Beasts turn'd towards the four Points of the World, that is, four Captains with their Standards and the aforementioned Images; after which, did follow a great multitude of many thousand times thousand, *Ch.* 4. 6. *Ch.* 5. 11.

In consideration of all which, the Inquisitive may well ask, whether all this, what St. *John* hath seen here in Heaven, were nothing but a meer Representation of the Old Tabernacle of the *Mosaic* Service; or whether that *Mosaick* were rather a Copy of this Heavenly? As curious as this Question may seem, so useful is it to the Considerate, who, upon an attentive comparing the one with the other, will find the following Positions true; *viz.*

1. That

1. That the Divine Being, as to his Preſence, is Infinite; and on the contrary, even the nobleſt and ſublimeſt creature of all hath but a finite and limited ſpace: Whence *David* ſaith, *That of his Greatneſs there is no ſearch*, *Pſ.* 145. 3. And *Zophar* the *Naamathite* in *Job* ſaith, *Canſt thou by ſearching find out God? He is as high as Heaven, and as deep as Hell. His Meaſure is longer than the Earth, and broader than the Sea*, *Job* 11. 8. Whence the Creatures, in compariſon of Him, are as *a Drop of a Bucket*, and *as the ſmall duſt of the Ballance*; *yea are before him as nothing*, *Eſa.* 40. 15, 17. *Dan.* 4. 32.

2. That further the Divine Eſſence is incorporeal, inviſible, and in it ſelf incomprehenſible; and that no Finite thing can comprehend an Infinite.

3. That therefore the whole Divine Eſſence, as it is, can communicate it ſelf, for the reaſons expreſſed, to no finite Eye or Underſtanding; nor excite towards it any Love, as never producible without previous Knowledge; nor conſequently procure any Union with it, except he be pleaſed by a precedent free Repreſentation and gracious Diſpenſation to manifeſt himſelf; foraſmuch as ſuch a *Communication* could neither be made dy Intuition, there being no Creature able to contemplate the infinite God altogether; nor by a meer Intellectual Apprehenſion, *that* being never to be made without an *Idea*, even

not

not in the higheſt rank of created Spirits; nor by the Union of one Eſſence with the other, it being impoſſible to let the whole Immenſity into a ſmall and narrow veſſel; nor by any other way, but by the means of a certain *Oeconomy*, as the Ancients ſpeak, that is, by a voluntary Repreſentation and Exhibition, which may well be call'd the Divine *Schechinah* or Cohabitation, as the Ancients have uſed that word to expreſs the Dwelling of the moſt High in the Tabernacle, the Temple, and the Prophets.

4. Out of which it follows, that the Lord God in this moſt gracious Diſpenſation condeſcends to the Creatures, to whom he will communicate himſelf, becauſe no Creature can in any wiſe diſpoſe or conform it ſelf to him, by reaſon of his Incomprehenſibleneſs.

5. That that Revelation therefore muſt be local, and be made in a certain place, becauſe no creature can be every where.

6. And that it alſo muſt be made in a moſt excellent Order, there being no confuſion or diſorder in God, but all Perfection.

7. It follows further, that the moſt magnificent Communication and Repreſentation of God is to be in the moſt excellent place; and this is, where the nobleſt Creatures (which as they cannot live out of the World, which is all repleniſh'd with Matter, ſo they cannot live

out

ut of that Matter) find the nobleſt and pureſt Matter; which place is *Heaven*, and doubtleſs that part of Heaven, which hath the fineſt nd pureſt Matter, ſuch as are the *Vortexes* of he Fixed and Erratick Stars. Whence it is that ot only our Saviour, when he prayed, ooked up to Heaven, *Math.* 14. 19. *Mar.* 6. 1. *Ch.* 7. 34. *Luk.* 9. 16. *Joh.* 17. 1. and otherwiſe, not without cauſe did delight in Mountains and other high places, *Math.* 5. 3. *Mark* 3. 13. *Matth* 14. 23. *Ch.* 15. 29. *Ch.* 17. 1. *Mark* 9. 2. *Matth.* 26. 16. *Mark* 6. 46. *Luke* 6. 12. *Ch.* 9. 28. *John* 6. 3, 15. *Mark* 15. 22. *John* 19. 22. and at laſt, would viſibly be taken up, altogether, when he aſcended into Heaven, *Mark* 16. 19. *Luke* 24. 51. *Act.* 1. 9. I ſay, not only *Chriſt* did ſo, but St. *Paul* alſo exhorteth, that Chriſtians ſhould mind the things that are above, *Col.* 3. 1, 2. which directs us to a certain place, elſewhere call'd, the *Jeruſalem* that is above, *Gal.* 4. 26. And certainly 'tis upon this account, that the moſt common Name of God, in the New Teſtament, is, that he is called the *Father in Heaven*, that is, He that manifeſts himſelf in Heaven to his nobleſt and moſt excellent Creatures. Not to ſpeak now of what might be alledged out of the *Platonick* Philoſophy concerning God and his Habitation in the higheſt, and the Downfal from that Height.

8. If

8. It follows, that this Revelation of God is made with great Majesty, on his part, as *Paul* clearly intimateth, *Heb.* 1. 3. And with very deep Humility, and an exceedingly well order'd Service, on the part of the Heavenly Spirits and the Blessed Souls: which no man will easily deny.

9. 'Tis also consequent, that this Manifestation of the Divine Glory, and the Oeconomy of his heavenly Adoration and Service is to be constant, and performed in the same manner at all times: because not only himself remains as he is *Ps.* 102. 20. but not the least reason can be found, why he should represent himself to those that are continually about him in the greatest Glory, otherwise at one time, than another.

10. From all these certain Positions a man might be bold to infer, that the Form and Manner of this Revelation of God in Glory, and the well regulated heavenly Service and attendance, is either just so as St. *John* hath seen it, or at least, not unlike it. And such thoughts may be exceedingly confirmed by the following considerations, *viz.*

1. That 'tis not probable, that St. *John*, the beloved Disciple of the Lord Christ in the New Testament, at the time when the *Mosaic* Ceremonies and Ordinances were abolish'd by Christ, and the Sacrifices with the Rites of them put away

way *Dan.* 9. 27, and when instead of the shadow the Body it self was present *Col.* 2. 17. *Heb.* 10. 1. and, which is more, when God intended to shew him the very Essence of the True Christendom, and indeed shew'd it him *Apoc.* 20. and 21, and 22; that at such a time, I say, he should be made to look back to the antiquated Images and Figures, and be put off with the obsolete things of the *Mosaick* Law. And though it should be said, that St. *John* hath made use of the manner of speaking of the old Prophets, and considering he wrote to such as were converted from Judaism, alluded purposely to their ancient Uses and Opinions, to be the better understood by them; Yet will this Objection hardly find place, if it be consider'd, 1. That St. *John* (unless it be profanely said, he devised all out of his own Brain, and vented it afterwards as a Divine Revelation) could not write what he would, but what he saw in a Vision, and was commanded to write; whence the Manner of Writing is not to be esteem'd his, but of the Divine Spirit of Revelation. 2. That he wrote not only to the Christians that were converted out of Judaism, but also out of Heathenism, namely, to the *Ephesians*, of whom St. *Paul* saith; *Remember, that you being in time past Gentiles in the Flesh, who are called Un-circumcision, &c. Eph.* 2. 11. Likewise, to those of *Laodicea*, of whom *Paul* maketh mention *Col.* 2. 1, 13. Yea, St.

John

John is expreſly commanded, to propheſie again to many People, Nations and Tongues, *Apoc.* 10. 11. wherefore he alſo in his Viſions comes to behold and hear many of them, that had been converted of the Heathens, *ch.* 5. 9. *ch.* 7. 9. Whence it appears ſufficiently, that this Objection is not capable to overthrow our Aſſertion.

2. Eſpecially ſince it can be proved, that even *Moſes* did not deviſe his Tabernacle of his own head, but, before he made it, received a Viſion on the Mountain concerning it, in which he juſt ſaw the ſame, what St. *John* here ſeeth, and according to which he was to frame his Tabernacles and the Utenſils of them, *Ex.* 25. 9, 40. *ch.* 26. 30. Now that *Moſes* in that Viſion did not ſee any thing *newly* figured in Heaven, but ſomething *uſually* to be found there, the Apoſtle *Paul* witneſſeth, *Hebr.* 8. 5. when he ſaith, *That thoſe that offer Gifts according to the Law, ſerve unto the Example and ſhadow of* the Heavenly things, *as* Moſes *was admoniſhed of God, when he was about to make the Tabernacle of God; For ſee* (ſaith he) *that thou make all things according unto the pattern ſhewed thee in the Mount.* Now what can among theſe *Heavenly things* be better underſtood, than the Form and manner of the Divine Diſpenſation and Revelation in Heaven, ſuch as St. *John* alſo here ſeeth. And the Ancient

cient *Jews* have altogether obſerved ſuch a thing: For ſo you have it in their *Talmud*: In the Book *hagigah, ch.* 1. *R. Simeon* ſaith; *At the hour, when God commanded the Iſraelites to raiſe their Tents, he commanded the Angels, his Meſſengers, that they ſhould build a Tent for him alſo. Now when the lowermoſt Tent was reared, the uppermoſt Tent of the Metatrons was rear'd alſo.* And much more clearly ſpeaks hereof *Raſhba*, that is, *R. Simeon Abraham*, in the Appendix upon the *Talmud* in the Book *Berachoth* ch. 5. *God hath given us the Figures of the Tabernacle of the Sanctuary, and of all its Veſſels, the Candleſtick, the Table, and the Altars, to repreſent the meerly Intellectual things and out of them to underſtand the Heavenly verities.* And *R. Beobai* in the Book *Trumah*, f. 104. col. 1. ſaith, *When 'tis written, thou ſhalt alſo make boards for the Tabernacle of the Wood* Schittim; *this in the* Cabala *ſignifieth the Superiour Powers: For there was nothing in the Tabernacle and the Veſſels thereof, which was not thus figured above, as 'tis ſaid: A ſimilitude of the Tabernacle, and a ſimilitude of all its Utenſils, Ex.* 25. 8. *The ſenſe of which is, that although the Tabernacle and the Sanctuary ſhould be laid waſte, and the material holy Veſſels carried into captivity, yet 'tis not thence to be concluded, that, as they are loſt here below, their ſimilitude and pattern ſhould alſo periſh a-*

above. God forbid, for that in Heaven will remain constant for ever. The same *R. Bechai* writeth, fol. 102 col. 1. *When 'tis said, Thou shalt make thee an Ark; this Ark, according to the* Cabala, *is a copy of the Throne of the Lords Glory.* And I know not, whether the words of our Saviour himself may not be referred hither, when he calls the place, where the Divine *Schechinah* manifests it self in glory, Σκηνὰς αἰωνίους *Luc.* 16. 9. *Tabernacula aeterna.* He that shall consider, how that these two words are derived from the same origin, will have occasion to weigh them more maturely: *That they may receive you into the everlasting Tabernacles.*

3. 'Tis very observable, that God, when he was about to have a Temple built by *Solomon*, gave *David* before-hand, in a Prophetical Vision, a Glance into this very Heavenly Temple, and a Copy of all the things thereof, how they should be done, 1 *Chron.* 28. In which the Throne of the Majesty of the Lord is yet somewhat clearer represented than by *Moses* himself, forasmuch as *David* calls it the Chariot of the Cherubins, *ibid.* v. 18. For in such a form, namely with wheels, was it also represented to *Ezekiel ch.* 1. 15.--16. (as *Syrach* explains it *ch.* 49. 10.) as also to *Daniel ch.* 7. 9. And certain 'tis, that the Understanding of what is meant by this Chariot was among the ancient *Hebrews* esteemed

esteemed to be a knowledge of one of the greatest Mysteries, seeing that in their Cabalistical Writings they very frequently use the word *Merceva*, or Chariot, yea their whole Wisdom of God and Spirits is by them called the *Work of the Chariot*.

4. If we proceed further, we shall find, that *Esaias* also saw the Heavenly Manifestation of God in the Figure and Form of a Temple, *ch.* 6. 1. For, that at that time he was not in the Material Temple at *Jerusalem*, is evident, because he was no Priest, much less an High Priest, and consequently durst not enter into the Holy of Holies, where the Throne of God was. This is confirmed by *Jonathan* in his *Targum*, saying, that this Vision happen'd to the Prophet as 'twere in Heaven.

5. *Ezechiel* also hath copied his Temple not after the pattern of the Old, as having been destroy'd 14 years before, but of another much more glorious and heavenly, *ch.* 40. 1. *seqq. ch.* 43. 2, 3.

6. Considering all which; he perhaps would not much mistake, that should explicate the *Sitting of Christ at the Right Hand of the Father*, out of this Oeconomical Hypothesis: In which manner the Lord also manifested himself to *Steven*, when he shew'd him the Glory of the Lord, *Act.* 7. 55.

7. Nor perhaps may a better Explication

be found for the *Third Heaven* of St. *Paul* 2 *Cor.* 12. 2. as being the Third Place of the Heavenly Tabernacle; namely after the *Court*, and the *Holy*, is the *Holy of Holies*, where the Throne of God and Christ is to be found.

8. Now since the Lord God is pleased to present himself to the contemplation of his Holy ones in the Form of a man, as *Ezechiel ch.* 1. 26. *Daniel ch.* 7. 9. St. *John*, and others have seen him; perhaps therefore will not the *Creation of Adam* be so difficult to be understood, where God saith of him: *Let us make Man, an Image like unto us*; namely as we are wont to manifest our selves to our Noblest Creatures, partly according to the Exteriour Form, partly according to the Interior Disposition, *Gen.* 1. 26.

9. Out of this *Hypothesis* also it will not be hard to find a reason, why in the Holy Scriptures that manner of expression so often occurs, wherein Human Members and Affections are attributed to God: For the Explication whereof, 'tis true, there hath been hitherto sollicitously employed a peculiar Figure, called Ἀνθρωπομορφία; but not sufficient solidly to confute the *Anthropomorphites*, who pretend, that the Human Form belongs to the Essence of God, and that these ways of Expressions are properly and not figuratively to be understood; but who from those Positions, so solidly before deduced

deduced from one another, will receive a very good occaſion to acknowledge their Errour, and to conceive a better opinion of the Incorporeal Eſſence of God.

10. Beſides, from this *Hypotheſis* of ſuch a Manner and Oeconomy of the Heavenly Manifeſtation may be very conveniently explained all the Offices of the Holy Angels, ſo frequently mentioned in the Scripture. For the *Cherubims* are on the Throne or Mercy-ſeat *Exod.* 25. 19. 2 *Sam.* 22. 11. *Ezech.* 10. 2. 1 *Sam.* 4. 4. 2 *Sam.* 6. 2. *Pſ.* 99. 1. *Seraphims* are the Burning Spirits, which burn like the Lamps on the Candleſtick, *Apoc.* 4. 5. For of theſe Lamps 'tis expreſly ſaid, that they are the *Seven Spirits* of God. *Thrones Col.* 1. 16. to ſit on Thrones *ch.* 4. 4. The κυριότητες or *Dominions*, *Eph.* 1. 21. *Col.* 1. 16. may aptly be underſtood of the Beaſts that appear'd to St. *John*, and were in a manner the Generals over the great Angelical Hoſts. The δυνάμεις or *Powers*, *Rom.* 8, 38. 2 *Theſſ.* 1. 7. are the Hoſts themſelves that ſtand behind the Beaſts. *Apoc.* 5. 11. which otherwiſe are called *Zebaoth*. For in this ſenſe is often uſed the Word δύναμις, as well in other Writings as in the Holy Scriptures, as may be found in the *Septuagint*, 2 *Reg.* 6. 14. 15. *Judg.* 6. 12. *ch.* 21. 10. 2 *Sam.* 24. 4. *Dan.* 11. 7. and in many places more; where elſe the Hebrew

word צבא is used in the self-same sense. That also ἀρχαὶ, or *Princes* (commonly *Principalities*) which are mention'd *Eph.* 1.21. *ch.* 3.10. *Col.* 2. 10. are amongst these Hosts, and so must have their peculiar Armies under them, appears thence, that *Michael* also, who is mentioned *Apoc.* 12. 7. cannot be excluded out of this great Number; but he is expresly called by *Daniel* a Prince, *ch.* 10.13. *ch.* 11. 1. *ch.* 12. 1 Lastly such also are found, as are called ἐξουσίαι *Mights*, *Eph.* 1.21. *Col.* 1.16. as 'tis said *Apoc.* 14. 18. of one, that he hath might or power over the Fire; and *ch* 18. 1. of another, that hath great might or power. And if any one should be forward to object, that the 24 Elders, and the 4 Beasts cannot be reckoned in the number of the Holy Angels and their Orders, it being expresly said *Apoc.* 5. 9. That *they sing to the Lamb a new Song*, in these words, *Thou hast redeem'd us to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God Kings and Priests, and we shall reign on the Earth*: All which the Angels cannot say of themselves. The Text it self affords a full Answer hereto, which is, that in this Thanksgiving Song are contained the words of the 24 Elders and the four Beasts, not as spoken of and concerning themselves; but these Spirits are only introduced as Ministers of the

Heavenly

Heavenly Tabernacle, who in their Golden Cenſers preſent the Prayers of the Saints as an Incenſe before the Throne of the Glory of the Lord; which Prayer and Sacrifice of Thankſgiving is accordingly expreſſed in the following Verſe, in its own words, namely, that it conſiſted in the New Song, *Thou art worthy to take the Book, &c.* And therefore this New Song is expreſſly aſcribed *ch.* 14. 3. to the Saints themſelves, who ſang the ſame before the four Beaſts and the Elders. Nor is it any wonder, that the Words of the Saints on Earth in this Viſion are introduced together, becauſe alſo v. 13. all Creatures in Heaven, and Earth, and under the Earth, and in the Sea, and all what in them is, are likewiſe introduced, as giving thanks and praiſes to God and the Lamb.

11. This *Hypotheſis* is further confirmed hereby, that this Heavenly Furniture in the Tabernacle ſeen by St. *John* is introduced as *Living*. For (1) the Seven Lamps are called the Seven Spirits of God *Apoc.* 4. 5. (2.) A Voice is heard out of the four Horns of the Golden Altar before God, *ch.* 9. 13. (3.) A Voice iſſueth out of the Throne, ſaying, Praiſe ye our God, *ch.* 19. 5. which cannot have been the Voice of God. The like Voice was heard from the Throne, *ch.* 21. 3. (4.) Even an Angel comes out from the Altar, *ch.* 14. 18. whence it may be concluded, that

the Altar, and doubtless all the other Furniture, must consist of many Angels.

Lastly and 12. Since there is no doubt of the the thing it self, *viz.* that God in the ordering of the Heavenly *Schechinah*, in a certain manner and form shews his Face: And that it may be strongly presumed from his exceeding Goodness; as also from the perfection of the Holy Scriptures, that in that his revealed Word he hath somewhere, in some degree at least, discovered this way and manner for the particular consolation and encouragement of his Believers; since, I say, this is so, there must either be shew'd another place, where this manner of Divine Manifestation in Glory is, at least, intelligibly set down; or, if no other be found, this place cannot be altogether rejected. Mean time, this Sentiment is not forced upon any; and every one, who finds himself well grounded in different thoughts, may remain in them. But we hope, that this Consideration will administer occasion to many, further to weigh this matter, and to give us more elaborate things, to his own and other mens Edification.

The most that can be objected against it is this; 1. That no reason can be given, why the Most High should manifest himself in his Glory just after this and no other manner. 2. That in this way the Holy Angels of God are made

made Material. 3. That the Form and Manner of the Revelation of God in other places of the Scriptures is repreſented under the Figure of a great Feaſt, & Garden of Pleaſure. 4. That in the Prophet *Eſaia* thoſe Seraphims, which are exhibited here in the form of Burning Lamps, are propoſed in the form of Winged Spirits, each with ſix wings, and that on the top of the Throne of God; which ſeems not to agree with this *Hypotheſis*.

But theſe Objections may be thus anſwer'd: The 1. That of many other things no reaſons *à priori* can be given; though there be *à poſteriori*; ſuch as, are, the whole Fabrick of the World, and the Order thereof; according to the Oldeſt and Neweſt *Hypotheſis*: The Paſſages and Commixture of the Humours of the Human Body, according to the neweſt Diſcoveries; and ſuch like. And ſo it is with the *Hypotheſis* in hand, which *à poſteriori*, at leaſt, is ſo ſtrongly proved, that probably it will raiſe in many a not ſlight ſurmiſe of its truth. The 2. That follows no more out of this *Hypotheſis*, than out of that place of *Pſ.* 104. 4. and out of the Doctrine of Spirits, deliver'd by the *Platoniſts*, and ſuch Doctors of the Church, as adhere thereto. The 3. One Figure is not preſently contrary to another; and both may very well ſtand with this *Hypotheſis*: As anciently alſo Feaſts were held about the Tabernacle; which alſo is inſinuated by the words of *Apoc.* 7. 17. *ch.* 22. 1. 2. The 4.

One

One Vision is not presently contrary to another; nor maketh an accidental Disposition, as is here the *Being winged*, an Essential Change. For these Spirits are and remain Burning, as they are represented by both Prophets, although in one there occur these, in the other, other Accidents.

Concerning the Difference of the Place, *viz.* That *Esaias* hath seen his *Seraphims* over the Throne, but St. *John* before it; this may be clear'd by that Ancient Interpreter *Jonathan*, who explains the words in the Original thus, as if the *Seraphims* did stand on high, but yet before the Face of God.

But, as hath been already said, this is here deliver'd only as a strong Conjecture and probable Opinion, not as an infallible and irrefragable Truth, and every one hath the Freedom impartially to weigh the thing with himself.

THE

THE INTRODUCTION TO THE REVELATION OF *St. JOHN the* DIVINE.

CHAP. I.

1. *THE Revelation*,

Of ſundry Myſteries of the Kingdom of God concerning the State of the Churches, which God hath choſen for himſelf out of *Jews* and *Gentils*; made by the Mouth and Spirit of

Jeſus Chriſt,

The Great Prophet, who came into this World, that, according to the Command of God, *Deut.* 18. 15, we ſhould hear him.

Which God gave unto Him,

Even,

Even, in ſome degree, in his ſtate of Humiliation, foraſmuch as then alſo He fore-told many things to come; but now much more gloriouſly in his State of Exaltation;

To ſhew to his Servants,

To whom it is given, clearly to know the Myſteries of the Kingdom of God, *Matth.* 13. 11.

The things which muſt ſhortly come to paſs,

That is, what in a ſhort time ſhall begin to come to paſs; although many other things, yet far off, are alſo comprehended therein.

And ſignified them,

By manifold Viſions and their Explications,

And ſent by his Angel,

Namely, the Holy Ghoſt, whom Chriſt promiſed to ſend to his Diſciples, that he ſhould fore-tell them things to come, *Joh.* 15. 26. *chap.* 16. 13, 14, 15. where the ſame word is uſed, whence the word *Angel* is derived. And St. *John* himſelf maketh mention of the Holy Ghoſt in ſeveral places of this Revelation. See *chap.* 2. 7, 11, 17, 29. *chap.* 3. 6, 13, 22. *chap.* 14. 13. *chap.* 22. 17.

Unto his Servant John,

The Evangeliſt and Apoſtle; as 'tis generally held by the moſt Ancient and beſt Doctors of the Church, as *Juſtin* againſt *Tryphon*; *Irenæus* IV. 37. 50. V. 30. *Tertullian* againſt *Marcion*, IV. *&c. Clemens Alexandrinus*, *Origenes*, *Cyprianus*,

Cyprianus, and many others. But the reaſon that ſome have doubted, whether *John* the *Apoſtle*, and not rather *John* the *Presbyter*, or even a quite other perſon have written this Book, ſeems to be this; That it was a long time, before this Book was added to the Books of the Holy Scriptures, that were made publick; doubtleſs therefore, becauſe it was apprehended, leaſt this Prophecy, which in ſome places ſpeaketh plainly enough of the City of *Rome*, ſhould raiſe more hatred and greater perſecution againſt the Christians. But that St. *John* in the Title of this Book is called the *Divine*, was not done by himſelf, but by the Fathers of the Church, who juſtly eſteem'd, that this Title, which the Platonick Philoſophers had given to *Orpheus*, became St. *John* before others.

2. *Who bare record of the Word of God*, Not only by preaching, as the other Apoſtle, but alſo peculiarly by his Goſpel, which in its very beginning teacheth of the *Word* in the Deity, *Joh.* 1. 1.

And of the Teſtimony of Jeſus Chriſt, The Doctrine, confirm'd with many Sufferings, *viz.* that *Jeſus* of *Nazareth* is the *Meſſias*; the ſpreading of which teſtimony was among others impoſed alſo upon him, *Act.* 1. 8. *Luk.* 24. 48. which he hath alſo done by writing, in his Epiſtles, with great efficacy, 1 *Joh.* 2. 22.

22. 1 *Joh.* 1. 1, 2, 3. *chap.* 4. 2, 3. *chap.* 5. 5, 20.

And of all things that he ſaw.

In the Viſions of the Revelation; ſo that this Verſe very exactly deſcribeth the very perſon of St. *John*, ſo as no other can be underſtood by this name, but he that hath written the Goſpel, the Epiſtles, and the Book of Revelation.

7. *Bleſſed is he that readeth, and they that hear the words of this Prophecy.*

For it is a Singular happineſs, clearly to know the Myſteries of the future State of the Church of God, which many Holy Men in the Old Teſtament have deſired, but, becauſe they were reſerved for the Times of the New Teſtament, did not obtain; *Matth.* 13. 11, 16, 17. Eſpecially is it a great comfort to the Pious in great Perſecutions, when they know before, when and how the Lord God will exerciſe vengeance upon their Enemies.

And keep thoſe things which are written therein.

To the end that they may accordingly try and examine themſelves, and all, eſpecially their Times, and the ſpecial occurrences coming to paſs therein.

For the Time is at hand.

That none might object what was objected to the Prophet *Ezechiel ch.* 12. 27. *The Viſion*

that

that he ſeeth is for many days to come, and he prophecieth of the times that are afar off. I do aſſure you, that what i prophecy, ſhall ſhortly begin to be fulfilled, ſo that every one, who hereafter ſhall live in the World, ſhall find himſelf and his time comprehended under this Prophecy.

The Introduction of the General Epiſtle of the REVELATION.

4. JOhn *to the Seven Churches in* Aſia,

There is, no doubt, that at the time of St. *John*'s writing this, theſe hereafter mention'd Seven Churches were the chief in *Aſia*, properly ſo called, which is alſo called the *Leſſer*, in which St. *John* for the moſt part dwelled: And that the Son of God perhaps for that reaſon cauſed to be written to them rather, than to others that were in their time, becauſe St. *John*, who was to write to them, was very well known to them, he being the Apoſtle, who either himſelf had laid the firſt foundation of the Goſpel amongſt them, or elſe, becauſe he lived longeſt of the Apoſtles, had moſt confirm'd it. Mean time none denieth, that the Holy Ghoſt hath alſo meant together thoſe Churches, that are in all places of the World; and that, beſides the

Hiſtori-

Hiſtorical meaning in the following Epiſtles, there is alſo to be found a *Doctrinal* ſenſe. Beſides, 'tis probable, that alſo a Prophetical meaning, and a certain Prophecy for all Times of the Church of God muſt be wrapped up in them, ſo that by the different *Places* hereafter mention'd are underſtood different *Times*: and this for the following reaſons: 1. Becauſe by the Seven Candle-ſticks, among which the Lord Chriſt walketh, not only the Seven *Aſiatick*, but all Churches of all times are to be underſtood; conſidering that the Lord is with all Churches at all times, *ch* 1.13, 20. (2.) Becauſe that by the Seven Stars are to be underſtood not only the Seven *Aſiatick*, but all other Rulers of the Churches at all times; ſeeing that the Lord highly eſteems all Teachers at all times, *ch.* 1.16, 20. (3.) Becauſe what the Spirit promiſeth to the Churches touching the Victory, belongs not only to the *Aſiatick*, but to all Churches, though at different times, *ch.* 2. 7, 11, 17, 19, *&c.* (4.) Becauſe what the Lord commands St. *John* to write, comprehends in it a Prophecy of what ſhall be thereafter, *ch.* 1.19; but now amongſt thoſe things, he has to write, were contained the Seven Epiſtles. (5.) Becauſe that the Order of the Epiſtles is very congruous to the different Times of the Church of God, as they are afterwards propoſed in the Viſions of the

Revelation

Revelation it ſelf: Whence then the Suſpicion, that ſomething Prophetical is lodged under them, is ſtrengthened: Wherefore we alſo intend to explain them below both ways, by giving as well the Hiſtorical and Doctrinal, as the Prophetical meaning.

Grace be unto you, and Peace,

An uſual Apoſtolical Salutation, as may be ſeen, 1 *Cor.* 1.3. 2 *Cor.* 1.2. *Gal.* 1.3. *Eph.* 1.2, *&c.*

From him which is, and which was, and which is to come;

That is, from the Immutable God, who from his Unchangeable Eſſence, *Ex.* 3.14. carrieth the Name *Ehjeh*, and otherwiſe every where in the Old Teſtament the name *Jehovah*: whereby at the ſame time is alſo intimated God the Father.

And from the Seven Spirits,

That is, from the Holy Ghoſt, who by the Jewiſh Doctors very frequently is called the Seven Spirits of the *Meſſias*, out of *Eſai*, 11. 2. whereby, by a *Metonymia cauſæ*, are meant the Seven, that is, the manifold Gifts, Communications and Manifeſtations of the ſame, 1 *Cor.* 12. 4, 7, 8, 9, 10, 11. *ch.* 14. 32. foraſmuch as below 'tis ſaid of theſe, that they are ſent forth into all the Earth, *ch.* 5. 6.

Which are before his Throne.

Namely, upon the Lamb, which is before the Throne, in the Viſion of the Revelation, *ch* 5, 6, 7. But elſe is the Holy Ghoſt frequently underſtood, by the Rabbies and the old Jewiſh Doctors, under the word *Schechinah*: But the *Schechinah* and Revelation of God is not to be *before*, but *upon* the Throne, as is alſo Chriſt the Lamb. But 'tis alſo ſaid of the Gifts of the Holy Spirit, that *they are before the Throne*, for this reaſon, becauſe they flow from God without intermiſſion, and are diſtributed here and there amongſt the Churches; as it may be ſaid of Beams, that they are before the Sun, becauſe they do continually emane from the Sun, and diffuſe themſelves into all the places of the World. Mean time he puts the Holy Ghoſt before Chriſt Jeſus, becauſe he intends to ſay more of the latter, and to conclude with his praiſe.

5. *And from Jeſus Chriſt, who is the faithful Witneſs.*

Namely, the Prophet, that hath teſtified what he hath ſeen, *Joh.* 3. 11, 32. *ch.* 8. 38. *ch.* 18. 37. and hath revealed the Will of God faithfully, *John* 1. 18. Whence he is to be eſteemed the moſt faithful of all.

And the Firſt begotten of the Dead, Becauſe thoſe who riſe from the dead, are as 'twere new born, (whence alſo the Reſurrection from the Dead is called a Regeneration,

Matth.

Matth. 19. 28. and St. *Paul* refers the Prophecy of *David Pſ.* 2. 7. *This day have I begotten thee*, to the Reſurrection of Chriſt, *Act.* 13. 33.) Chriſt becomes amongſt thoſe, that are riſen from the Dead, the *Firſt Fruits*, 1 *Cor.* 15. 20. but here and *Col.* 1. 48. is called the Firſt-begotten of thoſe that are riſen; by which at the ſame time the Right of the Firſt-born is pointed at, to ſhew, that, as ſuch an one anciently had Right to the Prieſthood and Kingdom, ſo both theſe, and not only the Prophetical, but alſo the Sacerdotal and Royal Office muſt be attributed to Chriſt; upon which account he is immediately called

The Prince of the Kings of the Earth.

As he, to whom all Power is given in Heaven and Earth, *Matth.* 28. 18. who alſo hereafter, *ch.* 19. 16. is called the King of Kings and Lord of Lords. Which St. *John* preſently puts here in the beginning for this reaſon, that he might inſpire courage into the Faithful, not to ſuffer themſelves by any fear of worldly power to be deterred from following his Doctrine and Life, in thoſe troubleſome times he ſhould deſcribe.

Unto him that loved us, and waſhed us from our Sins in his own Bloud.

6. *And hath made us Kings and Prieſts unto God and his Father.*

As, when any one was to be made the Holieſt

man amongſt the Children of *Iſrael*, namely, an High-Prieſt, that perſon was firſt to obtain a Propitiation, and the remiſſion of the puniſhments due for his Sins, by the Sprinkling with Bloud, *Ex.* 29. 4, 6, 20, 21, 33. *Lev.* 8. 2, 9, 23, 30, 34: ſo is Chriſt, out of meer love to loſt mankind, come into the World, to make of us a moſt holy people, who might, not as thoſe High-Prieſts once a year, but, after the Burning up of our Earthly things, and by offering up our Prayers and Holy works, at all times approach to God and be fully united with him. But as anciently on the head of the High-Prieſt was put a kind of Royal Crown, upon which was written, *Holineſs to the Lord*, *Ex.* 28. 36. ſo alſo hath Chriſt crown'd us with the Holineſs of the Lord, that is, with the Holy Spirit the Sanctifier, by whoſe power we may reign over the Devil, the World, and our Fleſh. But for all ſuch hath he ſhed his Bloud, and for our Reconciliation, and the remiſſion of the puniſhments of our Sins he hath not only *ſprinkled*, but *waſhed* us with it; to the end that we might be made the more capable for a much greater Holineſs, and a much purer ſervice, than was that, which was performed by the High Preiſts of the Old Teſtament.

To him be Glory and Dominion for ever and ever, Amen.

The like Praiſe is uſed by St. *Peter*, 1 *Pet.* 4. 11. And the word *Amen* ſheweth a true and earneſt deſire and concern for the honour of Jeſus Chriſt.

7. Behold he comes with Clouds.

To come in or with Clouds, is to ſhew with fury and terrible vengeance one's dominion over another, as appears out of *Eſa.* 19, 1. *Ez.* 1. 4. *Pſ.* 104. 3. *Dan.* 7. 13. Whence alſo below (§. 6. *n.* 30.) it appears out of the Eaſtern interpretations of Images, that *to ſit upon Clouds*, is as much as to ſubject Barbarous people. Whence Chriſt alſo, when he ſpeaketh of the Vengeance, which he would let the *Romans* exerciſe upon the *Jews*, uſeth the like expreſſions, *Matth.* 24. 30. *ch.* 26. 64. *Mark* 13. 26. *ch.* 14. 62. *Luke* 21. 27, 28. So that this is the meaning of the words of St *John*; He comes in great wrath, not viſibly, but ſenſibly enough, againſt the *Jews*, and their Government, to deſtroy it.

And every Eye ſhall ſee him,

All thoſe of the Jewiſh people ſhall know and feel him and his ſevere Juſtice; for, that *to ſee*, is as much as to acknowledg, may be proved by many Inſtances, as *Ex.* 20. 18. *Pſ.* 98. 4. *Pſ.* 84. 7. *Eſa.* 40. 5, *&c.*

And they which pierced him,

Eſpecially thoſe that crucified him, and amongſt many other wounds, cauſed his ſides

to be pierced, and fiercely perſecuted afterwards his Followers: of which many will be yet alive, when the troubleſome times ſhall right begin. Compare herewith, *Joh.* 19. 37. *Zach.* 12. 10.

And all Kindreds of the Earth ſhall wait becauſe of him,

All Jewiſh Families, that are come out of that Country, ſhall fall into great mourning, by reaſon of the evil they have done him and his, whether they dwell yet in that Land, or out of it; for the puniſhment ſhall expend it ſelf upon the whole Jewiſh people.

Even ſo, Amen,

Is the ſame in the *Greek* and the *Hebrew* Tongue; the more to confirm and aſſure, that it ſhall reach as well to the Greek-ſpeaking as to the Hebrew-ſpeaking *Jews.*

8. *I am the Alpha and Omega, the Beginning and the Ending, ſaith the Lord.*

This is an *Hebrew* manner of ſpeaking, the *Jews* ſaying in their Language *From Aleph to Thau*; which is as if you ſhould ſay, altogether fully, from the Beginning to the End. As *Midr. Thillin.* f. 47, 2. *Abraham and Sarah have obſerv'd the whole Law from Aleph to Thau.* Likewiſe in the *Jalkuth* upon 2 *Sam.* whence the Abbreviature תא Amongſt the Cabaliſts in the *Zohar*, *Rabir*, *Schaar-Orah*, *Schaar-zedek*, and elſewhere, is very common.

mon. This manner of Speech St. *John* hath expreſſed in the *Greek* Tongue, thereby intimating, that God, in very truth, is fully the ſame Now, and will be unto the End, what he hath been from the Beginning, and that conſequently he will certainly make good both his Threatnings and Promiſes.

Which is, and which was, and which is to come, the Almighty.

That is, who remains ever and unchangeably a God Almighty, and who will never out of impotency come ſhort of fulfilling his promiſe and threatning.

9. *I* John, *who alſo am the Brother and Companion in tribulation, and in the Kingdom and patience of Jeſus Chriſt.*

Who with you am of the ſame Faith, and endure the ſame Perſecution, and have the ſame Hope for the Kingdom, and exerciſe the ſame Patience, which Jeſus Chriſt vouchſafeth to us.

Was in the Iſle which is called Patmos, *for the Word of God, and for the Teſtimony of Jeſus Chriſt,*

I was baniſh'd into the Iſle *Patmos* for the Doctrine of the Goſpel. Now 'tis true, that *Euſebius* in his *Eccleſ. Hiſt. l.* 3. *c.* 16. and *Hierom* in the *Catalog. of Eccleſ. Writers*, do record, that St. *John* was by the Emperour *Domitian* baniſh'd into this Iſle: But *Epipha-*

nius, who doubtleſs hath followed the moſt Ancient Doctors, writeth in the 31*th Hereſie* (51) which treateth *de* Ἀνοήτοις or Ἀλόγοις, That it was done in the time of the Emperour *Claudius*: And 'tis likely that both is true; as is deduced below in our *Notes*; Yet ſince there are found ſo many clear Teſtimonies, that this Book was written before the Deſtruction of *Jeruſalem* (as will appear here and there in the reading of it) we may well conclude, that not the *ſecond*, but the *firſt* Baniſhment is to be underſtood. 'Tis therefore certain, that St. *John* had theſe Viſions in the Iſle of *Patmos*: But whether he alſo wrote them there, as *Dorotheus* Biſhop of *Tyre*; or at *Epheſus*, as *Euſebius* witneſſeth, cannot certainly be known: But it is probable alſo, that both this is alſo true; for, conſidering that St. *John* hath ſeen this Revelation a little before the Deſolation of *Jeruſalem* (being ſhortly to follow, *chap.* 1, 3. *chap.* 22. 10, 12.) which came to paſs under *Veſpaſian* in the Seventieth year after the Nativity of Chriſt; and *Veſpaſian* having laid by the Ordinances of *Claudius* againſt the Chriſtians; it may be, that St. *John*, now having the freedom to go to *Epheſus*, had not yet quite finiſh'd his Book. Mean time, it was a great Comfort for the Chriſtian Church, that St. *John*, when he found ſo little room on Earth, found Heaven open.

I was

10. *I was in the Spirit*,

That is, I was not in the Body, but in a rapture of my Spirit on high: for thus we find this manner of ſpeech below, *chap.* 4. 1, 2. namely, Come up hither; and immediately I was in the Spirit. St. *Paul* alſo doubteth 2 *Cor.* 12. 2, 3. whether he was not out of the Body, in his Rapture. And this is otherwiſe alſo a Natural kind of that Rapture, which is called Ἀποστασία, a Receſs out of the Body; of which we find Examples in *Hermotimo Clazomenio* by *Pliny* in his *Nat. Hiſt. l.* 1. *c.* 52. in *Ariſteus Proconneſius* by *Maximus Tyrius*; and *Herodotus Hiſt. l.* 4. and ſuch others. But this Receſs out of the Body in St. *John* was made by vertue of the Holy Ghoſt, to raiſe him to this Revelation in the Higheſt place of the Glory of God, which St. *Paul* calls Paradiſe and the *Third Heaven*; of which more hath been ſpoken above in the Deſcription of the Theater of St. *John*.

On the Lords day,

So did the Chriſtians, by reaſon of the Reſurrection of the Lord, call that Day, which amongſt the *Jews* was called the *Firſt day of the Week*, *Matth* 28. 1. *Mark* 16. 2. *Luk.* 24. 1. *Joh.* 20. 1, 19. *Act.* 20. 7. And that the Chriſtians did on this Day hold their Meetings, appeareth not only out of the Writings of St. *Paul*, 1 *Cor.* 16. 2. but alſo the Father

Juſtin,

Justin, in his second Defence; nor is this Name in the Writings of the Primitive Doctors of the Church unknown.

And I heard behind me a great Voice as of a Trompet.

The Theater of my Vision was erected behind my Back without my fore-knowledge or expectation: Thither I turn'd my self, when the clear Voice was heard. See *Esa.* 58. 1. Whence floweth this excellent Comfort, that when persecuted Christians know not where they are, and whither to go, the Lord Christ stands behind them, and appears to them.

11. *Saying, I am Alpha and Omega, the First and the last.*

I am the Head of all Men and Angels, and none such hath been before me, nor will be after me; and the Jewish Church in vain expects another: I am also the Highest, though I was the Lowest.

And what thou seest, write in a Book, and send it unto the Seven Churches which are in Asia.

Not only this first Vision, but the whole Revelation. As St. *John* also did; forasmuch as the Epistle to the Seven Churches begins *Apoc.* 1. 4. and endeth not with the last Epistle *ch.* 3. 22. but with the End of the Book *ch.* 22. *ult.*

Unto Ephesus, *and unto* Smyrna, *and unto* Pergamus

Pegamus, *and unto* Thyatira, , *and unto* Sardis, *unto* Philadelphia, *and unto* Laodicea.

These were very famous Cities in the *Lesser Asia*, the two first in *Ionia*; the third, in *Phrygia*, the fourth and sixth, in *Mysia*; the fifth and seventh, in *Lydia*.

12. *And I turn'd to see the Voice that spake with me.*

That is, the person whose Voice I expected to see.

And being turn'd, I saw Seven Golden Candle-sticks.

This is a Representation of the Seven Churches, as 'tis explain'd below, v. 20. and then of all particular Congregations of the Christian Church; not indeed as they are, but as they should be. The Similitude consists in this. (1.) As the Lord God in the Old Testament had but one Candlestick with Seven Lamps, but here are seen many such; so had the Lord but one, namely, the Jewish Church, but in the New Testament, after that his Love and Grace hath exceedingly diffused it self, his Church consists of many Congregations. (2.) As a Candlestick beareth the Light; so a Christian Congregation ought to have and to bear the Doctrine and the Life of Christ, the true Light, *Matth.* 5. 16. *Phil.* 1. 15. (3.) As the Candlestick of the

Old

Old Service had Seven Lamps full of Oyl; ſo in a Congregation, the Seven Gifts of the Holy Spirit are to be vigorous, by the ſole vertue of which, the Light of Good Works, according to the Doctrine and Life of Chriſt, is able to ſhine. (4.) As the Number Seven ſignifieth Purity and Chaſtity, ſo that among the firſt Ten Numbers (which ſignifie this whole World) it produceth no number by Multiplication, nor is produced by any; which cannot be ſaid of any of the reſt of the Ten, as *Philo* obſerveth in his Book of the Inheritance of things Divine: So ought a Chriſtian Congregation to be a pure Virgin, 2 *Cor.* 11. 2. and breed nothing by a mixture with worldly things, nor be bred of any ſuch thing. (5.) As Gold ruſteth not, nor taketh any ſpot, and is refined by Fire; ſo a Chriſtian Congregation ought not to have any ſpot or wrinkle, or any ſuch thing, but be glorious, holy and unblameable, *Eph.* 5. 27. *Apoc.* 21. 18, 21.

13. *And in the midſt of the Seven Candleſticks one like unto the Son of Man.*

The Lord Chriſt, as appears from v. 17, and 18. who, as God walked among the Children of *Iſrael*, *Lev.* 26. 13. walketh among the Chriſtians, 2 *Cor.* 1. 16. according to his Promiſe, *Matth.* 18. 20. *ch.* 28. 20.

Cloathed with a Garment down to the Foot.

Which is the High-Prieſts habit, deſcribed

Ex.

Ex. 28. 39. *Lev.* 6. 9. *chap.* 16. 4, 23, 33. And this is here attributed to Chriſt, for theſe reaſons; 1. Becauſe the Operations of his Preſence with the Church, do flow from his High-prieſtly Office. 2. That the Chriſtians who have been made High-Prieſts by him, might have a genuine model of their Behaviour from imitating him. For, ſuch a long Garment made of the fineſt Linnen down to the Feet, ſignifieth a ſingular Purity in the outward Converſation, and Maſtery of the Powers of the inferiour Soul, call'd *Concupiſcible* or Luſting.

And girt about the Paps with a Golden girdle.) That none may wonder, why St. *John* puts the Girdle, which elſe goes about the Loins, about the Breaſts, it may be taken notice, that the High-prieſtly Girdle of Gold, blue, and purple, and ſcarlet, and fine twined Linnen, (according to the Deſcription of *Exod* 28. 8. *ch.* 39. 5.) belongs to the Ephod, or Breaſt-lace, which was made of the very ſame workmanſhip: Now becauſe this was put about the Breaſt, St. *John* taketh both for one piece; and what elſe ſignifieth to be girt about with an Ephod, 1 *Sam.* 2. 18. (where the LXX. employ the very word of *Girding*, which is here uſed, 2 *Sam.* 6. 14.) that he calls to be girt about the Breaſt with a Girdle, by a *Metonymy* of Adjunct for the Subject. But

this

this High-prieſtly Girdle or Ephod he calls *Golden*, becauſe there were worn others of meer Linnen by the common Prieſts and others, as appears by 1 *Sam.* 22. 18. 1 *Sam.* 2. 18. 2. 6. 14. The Signification is the Taming of Powers of the Middle part of the Soul, called *Iraſcible*, diſpoſed to Angry Paſſions.

14. *His Head and his Hairs were white like Wool, and Snow.*

The Sacerdotal Bonnet upon the Head was twiſted of white Wool; whence alſo the Heathen Prieſts, by imitation, did wear Woollen Coverings of their Head, as the Learned know out of *Servius* upon *Æneid.* 8; and to this the Viſion ſeems to have a reſpect. The Signification regards the Superior part of the Soul, call'd the Rational, importing, that that ought to be pure, and not ſtain'd with any impure affections.

And his Eyes were as a Flame of Fire.

The like we find in *Dan.* 10. 6. *Apoc.* 19. 2. whereby is ſignified a piercing Knowledg.

15. *And his Feet like unto fine Braſs, as if they burned in a Furnace.*

Which imports the pure Works of fiery and zealous Love and Diſcipline.

And his Voice as the ſound of many Waters.

Mightily penetrating and vehement, like the noiſe of Sea-waves beating againſt one another;

her; to ſignify the penetrating power of the Doctrine of the Goſpel, going out of the Mouth of Chriſt and his Diſciples.

16. *And he had in his Right Hand Seven Stars.*

Stars are the Doctors or Teachers of the Church, according to the explication of *chapter* 1. 20. compared with *chapter* 12. 1. But becauſe *Stars* and *Gems* are, for Brightneſs, not very unlike to one another, Writers ſo often uſe the Name of the one for the other. Whence here alſo the expreſſion, *to have Stars in the Hand*, ſignifieth the ſame as, to *wear Jewels ſet in Rings upon the Hand*: Which is ſo much as to have a high eſteem and care of a thing. See *Jer.* 22. 24. *Hagg.* 2. 24.

And out of his Mouth went a ſharp Two-edged Sword.

The Sword imports Vengeance and Puniſhment, as appears from many places of the Holy Scripture; *Pſ.* 7. 13. *Ez.* 21. 3, 5. *Jer.* 47. 6, *&c.* ſo that here is intimated the Threatning of the Divine wrath and vengeance, as hereafter ſhall be more largely deduced, *Apoc.* 2. 12, 16.

And his Countenance was as the Sun ſhineth in his ſtrength.

As he is the Sun of Righteouſneſs, *Mal.* 4. 2. and the true Light which enlightens all men that come into the World, *Joh.* 1. 9. So alſo

ſhall

ſhall the High-prieſtly Office of the Chriſtians in the New Teſtament have a Brightneſs exceeding the Brightneſs of *Moſes*, 2 *Cor.* 3. 7, 8, 9, 10, 11, 18. Now by this bright Sunſhine is meant Truth, Holineſs, Joy, Wiſdom, and Glory.

17. *And when I ſaw him, I fell at his Feet as dead.*

For even the Saints do feel an awful dread before the Divine Majeſty, *Joſ.* 5. 14. *Dan.* 8. 17. *chapt.* 10. 8, 9. *Matth.* 17. 6 *Eſa.* 6. 2.

And he laid his Right Hand upon me, ſaying unto me, Fear not,

A ſign of a ſweet Kindneſs and Friendlineſs, after the manner of the converſation between familiar Friends. Compare *Joh.* 15. 51. The like befell *Daniel, chap.* 8. 18. *chap.* 10. 10, 11.

I am the First and the Laſt.

See above v. 11.

18. *I am he that liveth, and was dead; and behold, I am alive for evermore.*

I can make alive, *Joh.* 6. 51. *chapter* 5. 26. *chapt.* 10. 28. *chapt.* 14. 19. Wherefore be not afraid.

Amen.

So anſwereth St. *John.*

And I have the Keys of Hell and Death.

To have Keys, is to have Power, *Apoc.* 3. 7. *Eſa.* 22. 22. *Hell* is as much as the Grave,

1 *Cor.*

1 *Cor.* 15. 55. *Pſal.* 141. 7. *Pſal.* 16. 10. *Job* 14. 13. *Pſal.* 30. 4. *Pſal.* 6. 6. *Pſal.* 28. 1. *Pſal.* 88. 4. *Eſa.* 38. 18. *Job* 17. 13. So that the Lord will ſay, I can kill and make alive, 1 *Sam.* 2. 6. *Pſal.* 68. 11; ſend the Croſs upon my Church, and remove it.

19. *Write the things which thou haſt ſeen.* To wit, this Viſion.

And the things which are, and the things which ſhall be hereafter. I ſhall reveal unto thee two particular ſecret things, *viz.* What is, and paſſeth here above in the Heavenly Place, where the Divine Majeſty manifeſts himſelf to the Saints and Bleſſed in a certain aſſumed Oeconomy and Diſpenſation. 2. What ſhall come to paſs in my Church for the future.

20. *The Myſtery of the Seven Stars which thou ſaweſt in my right hand, and the Seven Golden Candleſticks;*
The Explication of them thou ſhalt write likewiſe.

The Seven Stars are the Angels of the Seven Churches.

An Angel of the Congregation, commonly called in Hebrew *Schliah Zibbor*, was in the ancient Jewiſh Schools and Synagogues called the Upper Inſpector of the School, who was to take care and give order for the Reading and Explication of the Law and Prophets. From

thoſe Jewiſh Synagogues did the Chriſtian Churches take Examples, and ordain'd Perſons, that were afterwards call'd *Biſhops*. Now 'tis probable, that by the *Seven Stars* are underſtood the Seven *Planets*, they being eſteem'd the biggeſt Stars: 1. Becauſe as the Planets borrow their light from the Sun, ſo they receive their Light from Chriſt. 2. As all Planets move about the Sun, ſo they have Chriſt for the Rule and Center of their Converſation. 3. As the Planets impart the Light of the Sun variouſly to the Earth; ſo they the Doctrine of Chriſt to the World. 4. As theſe do never ſtand ſtill; ſo theſe are never at reſt, *&c.*

And the Seven Candleſticks, which thou haſt ſeen, are Seven Churches. See above, v. 12.

CHAP.

CHAP. II.

The First Epistle to the Bishop of *Ephesus*.

1. UNto the *Angel of the Church of* Ephesus *write.*

Literal Sense.

It scarce appears, that *Timothy* is meant here, who, tis true, was left by *Paul* at *Ephesus*, that there he should teach, and ordain Elders, yet did not always remain there; as appears from Ecclesiastick History. Whence some other person, that was converted from Judaism to the Christian Faith, is here to be understood.

Prophetical Sense.

The *Greek* word *Ephesis* signifieth a Desire: so that by the Church of *Ephesus* is understood, the First time of the Christian Church, as she yet stood in her First great desire, to have the Jewish and Heathenish state to cease, and the Doctrine and Imitation of Christ to diffuse it self every where. Now this time extends it self unto the Destruction of *Jerusalem*, and the Extirpation of the Jewish Government.

These things saith he, that held the Seven Stars in his right hand.

Literal Sense.

That is, these things saith he, who hath a careful Eye upon the Teachers, and among the rest upon Thee also, whom like a Jewel he weareth on his hand; but whom he will cast off, if thou looosest thy lustre; as *Coniah* was threatned, *Jer.* 22. 24.

Prophetical Sense.

Considering that in this time falls in the great Apostacy of many Christians that had been converted from Judaism, (whereof more hereafter) the Lord designs with this his Title in the very beginning to comfort the Christian Church, and to assure her, that notwithstanding the many Apostasies that will happen, yet he will keep at all, especially in these First, times his pure and sound Teachers.

Who walketh in the midst of the Seven Golden Candlesticks.

Literal Sense.

And therefore taketh great care of thy Congregation, that so, if she do not shine well, he

Prophetical Sense.

Moreover, there floweth hence a Consolation, that the Lord, as he will at all times to come

he may ſnuffe her; or, if ſhe do quite degenerate, caſt her away.

come walk among his Church, ſo he will principally be near her in theſe firſt Times; as he alſo hath faithfully perform'd it.

2. *I know thy Works and thy Labour, and thy Patience, and how thou canſt not bear them which are evil.*

Literal Senſe.

This is the praiſe of a good pious and zealous Teacher, that is conſtant and patient in his great Labour; as hereafter it will be ſpoken of Conſtancy and Patience in the Croſs.

Prophetical Senſe.

'Tis a Deſcription of the Firſt Church, which was full of good works, and full of Labour in ſpreading the Goſpel, and full of Patience in many Travels and other troubles, and full of zeal, by an unblameable Excommunication to eject the wicked; but which kind of Excommunication did perhaps in that purity remain but ſo long as the Apoſtles lived, to whom Chriſt himſelf had given that Power, *Joh.* 20. 23. but ſoon after was turn'd into great abuſes.

And thou haſt tryed them, which ſay they are Apoſtles, and are not, but are Lyars.

Literal Senſe.

St. *Paul* deſcribeth Falſe Apoſtles, *Act.* 20.

Prophetical Senſe.

At the time when St. *Paul* preached the Goſpel

20. 29, 30. 2 *Cor.* 11. 13. *seqq.* *Phil.* 3. 2, 18. which to discern was not given to every one; wherefore it is commended in this Bishop.

spel here and there, were many Jews, who from a desire to purchase a great name, falsely pretended, that Christ had appear'd to them and made them Apostles (which *Paul* could say of himself with truth.) These did pervert many Congregations, and every where mixed old Judaism with the new Christianity; whence afterwards arose that great Apostasie, of which will be spoken hereafter. Now because it was of great importance to know, whether their Pretence was true, these were the best marks: that though they publickly seem'd to despise money and riches, yet privily they covetted after it, and therefore among rich Sinners often closed one Eye. But the Apostle *Jude* describeth them at large in his Epistle, and the Apostle *James* in his throughout. Now though these did much harm at first, yet they were found Lyars at last, to which the Prophecy hath a regard. For, after that the Jewish State was destroyed, and the Persecutions began against the Jews, they pretended to be Christians; but when the Persecutions were directed against the Christians, then they pretended they were Jews; whereby, at last, all their credit came to nothing.

3. *And*

3. *And hast born, and hast Patience, for my Name's sake, and hast not fainted.*

Literal Sense.

So readeth the *Syriack*, *Æthiopian*, and *Latin*; and so it is in the old Manuscripts. And thereby is commended the Patience of this Bishop in the Persecution; as above in the Labour.

Prophetical Sense.

Here is prophecy'd, that great affliction and persecution from Jews and Gentils shall befall the Church; in which she shall suffer much for the Doctrine of Christ, and have need of great patience; which was verified in the Persecution of *Nero*, and others.

4. *Nevertheless I have somewhat against thee, because thou hast left thy first Love.*

Literal Sense.

The Kernel of Judaism in Christs and the following time was zealously to fulfil the Mosaick Law according to the very Letter; by which it came to pass, that the Love of God and our Neighbour was often postposed; as appeareth from many places of the

Prophetical Sense.

In these words the Lord repeateth his Prediction *Matthew* 24. 11, 12. *viz.* that in the last times of the Jewish Government, not long before the Jewish Wars, and the final Destruction of *Jerusalem*, there would be found many false Teachers; where-

by

Hiſtory of the Goſpel. Whence it was that God among the Prophets complains of the Want of Love, and the ſame with the greater earneſtneſs recommends, *Hoſ.* 6. 6. *Mic.* 6 8; But eſpecially Chriſt inculcateth the ſame againſt the Abuſes of the Jews, and even oppoſeth it to Judaiſme, *Luke* 11. 42. *Matth.* 23. 23. Whence he calls the Commandment of Love, a New Commandement, *Joh.* 13. 34. and his own Commandement, *Joh.* 15. 12; which St. *John* repeateth 1 *Joh.* 4. 21, *&c.* Hence it is, that Love is become the genuine Mark of Chriſtianity, according to *Joh.* 13. 35. ſo that in no Religion the Poor have been ſo much aſſiſted, as by Love would grow cold, that is, a great Apoſtaſie would happen back again to Judaiſm. Of this Apoſtacy the Lord Chriſt hath alſo, prophecy'd *Matth.* 12. 43, 44, 45. and *chapt.* 13. 5, 20, 21; as alſo St. *Paul*, 2 *Theſſ.* 2. 3. 1 *Tim.* 4. 1. Although in both theſe places the Prophecy, after the manner of the Ancient Prophets, looketh yet further. But that it hath alſo actually come to paſs, St. *Paul* alſo mentions, 2 *Tim.* 1. 15. *Gal.* 1. 6. *ch.* 3. 1, 3, 5. *chapt.* 5. 7, 8, 9, 10, 13. *chapt.* 6. 12. *Col.* 2. 8, 11, 16. *ſeqq.* *Heb.* 10. 24, 25, 26. *ſeqq.* *chapt.* 12. 15. *ſeqq.* *chapt.* 13. 9. And this decay of Love is alſo in the following

as among the First Christians; as the *Acts of the Apostles*, and St. *Paul* in his Epistles here and there do clearly testify: Whence with this Preacher of Love, St. *John*, the *deserting of Love*, signifieth as much as to desert the strict Rules of Christianity, and to fall back again to Love-less Judaism: Which in these Congregations in the time of the Primitive Church was no unusual thing: which also maketh the Lord to complain of it in this place.

verse of this second *Chapter* called an Apostasie.

5. *Remember therefore, from whence thou art fallen, and repent, and do the first Works, or else I will come unto thee quickly, and remove thy Candlestick out of his place, except thou repent.*

Literal Sense.

Unless thou shew thy self more Loving and Merciful to the Poor and other Members of the Church, it will come to pass, that partly for that cause, partly also by reason of the persecution, which therefore I will send over you, thy Congre-

Prophetical Sense.

As I shall come shortly for Vengeance and Judgment against the Jewish Church, so that I shall over-turn her Candlestick, by the light of which you also mean to walk; so you Judaizing Congregations, seduced by False Apostles, unless you

gregation ſhall be diſſipated, and go to ſuch places, where is more Love and Peace.

you turn again to the pure Chriſtian Religion, I ſhall draw thoſe Perſecutions, which fall upon the Jewiſh People, over you alſo, ſo as that you ſhall not at all retain the Name of a Church.

6. But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7. He that hath Ears to hear let him hear, what the Spirit ſaith unto the Churches.

Literal Senſe.

The *Nicolaitans* were Hereticks in the Primitive Church, thus called from one of the firſt Deacons, *Acts* 6. 7. whoſe name was *Nicolaus*; of whom 'tis recorded, that having a very beautiful Wife, he was very jealous of her, perhaps not well bearing the Chriſtian Love-kiſſes, that were in uſe in the Primitive Church: but being called to an account for it, 'tis mentioned, that he

Prophetical Senſe.

Under the Name of the *Nicolaitans* is ſignified, that in time to come there will be found in the Church of God Teachers, that will exerciſe Dominion over the People (*Nicolaus* ſignifying a Conqueror of the People;) and ſeduce them to Spiritual Whoredom, that is, Idolatry (as is more largely deduced below;) as alſo to the uſe of things, that are called Sacrifices made to Idols, and

to

he passed over to the quite contrary side, and, that he might live without Jealousy, permitted, after the example of some ancient Heathen, the whole use of his Wife to others, as if such a thing, being done by the consent of both parties, were no Sin. But here his Followers have not stop'd, but open unchastity and Whoredom did so grow amongst them, that thereby they greatly dishonour'd the name of Christians: To which may be added, that they permitted without difference to eat things sacrificed to Idols, and worshipp'd divers peculiar Gods and Goddesses, whose Names, as *Barbelo*, *Prunices*, *Jaldabaoth*, *Kalaucauch*, may be found in *Epiphanius* in the 25. Heresy.

to the actual Worship of strange unknown Saints. But which kind of Doctrine was not yet found in this Primitive time of the Christian Church. Now, that something Prophetical doth also lye hid under it, may be sufficiently concluded from that solemn Form of exciting, *He that hath Ears to hear, let him, &c.* Which is frequently used by the Lord Christ, when he prophecyeth of the Mysteries of his Fathers Kingdom. To which may be further added, that the Holy Ghost saith this not only to the Church of *Ephesus*, but to all Churches.

To

To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.

Literal Sense.

This is taken out of *Gen.* 2. 9. And by this Tree is understood a Means, whereby a man may attain Eternal Life, according to *Gen.* 3. 22. which *Philo* hath referred to Godliness.

Prophetical Sense.

Becauſe the Chriſtians in theſe times have ſuch hard conflicts with falſe Apoſtles, and with Judaiſm; which though it might be called a Tree of the Knowledg of good and evil, ſeeing there is found in it much Knowledge, yet is now a forbidden Tree; I will, to him that ſhall endure and overcome this Temptation of returning to Judaiſm, give ſomething more above the former gifts and graces; and foraſmuch as I am the *Tree of Life*, I will give him to eat of my Fruit, which is the abundance of my Spirit, who ſhall ſeal him up to Life Eternal, and conſtantly guide him to walk unblameable in all Godlineſs, according to my Doctrine and Life.

The

The Second Epistle to the Bishop of *Smyrna*.

8. AND to the *Angel of the Church of* Smyrna *write*.

Literal Sense.

'Tis true indeed, that *Polycarpus* was Bishop of *Smyrna*; yet it seems not, that he is meant here, but rather another that was before him.

Prophetical Sense.

Smyrna is as much as Myrrh, and signifieth the Condition of the Christian Church, in which is to be found very much affliction and persecution, which reacheth to the times of *Constantine* the Great, when the Church of God came to more rest. This State of the Christian Church is also described *Cant.* 3. 6.

These things saith the First and the Last, that was dead, and is alive.

Literal Sense.

This is explained above, *Chap.* 1. 17, 18.

Prophetical Sense.

I shall speak of a time, in which much contempt and tribulation, yea often Death it self must be endured. Wherefore you are to know in the midst of those Persecutions, that I also have been the last, the lowest, and most contemptible on Earth

Earth, but am now the First, and able to pluck you also out of all evil: you are to know, that I also was dead, but am alive again; and therefore are to trust, that I can also restore you to life, when you shall be put to death for my Names sake.

9. *I know thy Works, and Tribulation, and Poverty (but thou art rich.)*

Literal Sense.

This is a Description of a persecuted true Teacher of the Gospel.

Prophetical Sense.

This is an Image of the Christian Church in the time of great Persecutions, when the Christians indeed were full of good Works, and so by their Faith and Godliness were rich in God, but outwardly were full of Tribulation and Poverty.

And I know the Blasphemy of them that say, they are Jews, and are not, but are the Synagogue of Satan.

Literal Sense.

According to the Letter, the Jews have blasphemed the Christian Doctrine, even before and at the time that this Epistle was written, and Examples thereof may be found, *Act.* 13. 50. *chap.* 18. 12.

Prophetical Sense.

Although the Jewish Synagogue a great while since hath not been any more the residence of God, but of Satan, whence Christ also calls them the Children of the Devil, *Joh.* 8. 44. yet in the great

12, 13. *chap.* 14. 2. *chap.* 21. 27, 28. *chap.* 24. 9. *chap.* 25. 7.

great Perſecutions it hath eſpecially been exceedingly buſie in doing the Devils work, to ſuppreſs by their calumnies and railings the Chriſtian Doctrine. Of which *Juſtin Martyr* complains in his *Dialogue* with *Tryphon*, *viz.* That the Jews ſent out men every where, that ſhould defame the Chriſtians as Atheiſts and Prophane; whereby they gave every one occaſion, to act great injuſtice againſt them. Which alſo *Euſebius* recordeth out of that Father. Neither have they ever labourd ſo much to paint and to ſet out the Jewiſh Religion, as at that time (whereas yet St. *Paul* had already told them, what it was to be a Jew, and to be none, *Rom.* 2. 28, 29.) And 'tis in this Intervall, that the chief part of their *Talmud*, the *Miſnah*, in which all their Traditions, that had been but *Oral* hitherto, were reduced into Writing.

10. *Fear none of thoſe things which thou ſhalt ſuffer: Behold, the Devil ſhall caſt ſome of you into Priſon, that you may be tried, and you ſhall have tribulation Ten days. Be thou faithful unto death, and I will give thee the Crown of Life.*

11. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

Literal

Literal Sense.

According to the Letter, doubtless, there came some such thing to pass at *Smyrna*; where also some while after that Holy Doctor *Polycarpus* suffered Martyrdom. By the *Crown of Life* is to be understood a Heavenly Body. Compare herewith *Jac.* 1. 12. 1 *Cor.* 9. 25. 1 *Pet.* 5. 4. 1 *Tim.* 4. 8.

Prophetical Sense.

This Prophecy foretells the Persecutions to come, according to Manner and Time. To the *Manner*, belongs Prison, Death, and other Tribulations. The *Time* is Ten days: But seeing that the word *Day* often is put for a *Time*, therefore it may very well signifie here Ten several Times of Persecutions, which the Christians at first endured: And because it seems, that the first, which is that of *Nero*, cannot perhaps be conveniently herein comprehended, instead thereof may be taken the Persecution of that Jewish Deceiver *Barchochab*: of which also some mention is made below, under §. 12.

He that overcometh, shall not be hurt of the Second Death.

Literal Sense.

The Second Death signifieth, according to *Revel.* 20. 14, the Torments of Hell.

Prophetical Sense.

This Prophecy giveth this comfort to all Martyrs, that although in the Persecutions they die once, they need not fear any thing after this Death, as their Persecutors must. The

The Third Epiſtle to the Biſhop of *Pergamus*.

12. AND *to the Angel of the Church of* Pergamus *write.*

Literal Senſe.

Who was this Biſhop, is not known.

Prophetical Senſe.

The word *Pergama*, according to the Explication of *Heſychius*, *Suidas*, and *Servius* upon *Æneid.* 2. ſignifieth amongſt the *Trojans* and other *Aſiaticks*, ſomewhat very High and Eminent. Whence that High Royal Caſtle of the *Attalick* Kings obtained that Name. The Prophetical meaning hath an Eye to that ſtate of the Chriſtian Church, in which it came to outward Greatneſs, at the time when *Conſtantine* the Great obtained the Empire; and reaches unto that time, when the great Apoſtaſy in the Church broke out.

Theſe things, ſaith he, that hath the ſharp two-edged Sword.

Literal Senſe.

This is already explained *chap.* 1. 16.

Prophetical Senſe.

This Title is therefore uſed in this Epiſtle, becauſe the Lord Chriſt in this Interval executed his Wrath upon Heatheniſm, as 'tis more fully deſcribed here-

after; and now exalted his Church upon a Rock, which he had covered in his Pavillon in the evil time, *Pſ.* 27. 5, 6.

13. *I know thy Works, and where thou dwelleſt, even where Satans Throne is.*

Literal Senſe.

To wit, the Temple of *Æſculapius*, who of the old Heathens was worſhipp'd under the form of a Serpent, under which the old Serpent, the Devil and Satan was worſhipped.

Prophetical Senſe.

'Tis ſaid of this time, that Satan had in it his Throne; 1, becauſe Heatheniſm would not be rooted out at once, but Idolatry was ſtill on foot even a good while after the time of *Conſtantine*. 2. Becauſe in this Interval Satan ſpread his power very far by the *Arrians*, and other Hereticks, and reigned amongſt them with great cruelty. 3. Becauſe in this Intervall the Ten-horn'd Beaſt roſe out of the Sea, to whom the Dragon gave his Seat, *Apoc.* 13. 2.

And thou holdeſt faſt my Name, and haſt not denied my Faith, even in thoſe days, wherein Antipas *was my faithful Martyr, who was ſlain amongſt you, where Satan dwelleth.*

Literal Senſe.

That a conſiderable Doctor of the Church, called *Antipas*, was put

Prophetical Senſe.

The Prophetical Ænigme lyeth hid in the Name *Antipas*, which

firſt

put to death at *Pergamus* for the Name of Christ, cannot well be denied; but that it should have been done with such Circumstances, as 'tis described in the Greek *Menologies*, will be hard to prove. But the Text leads us to believe, that this murther was committed by those who served the Devil, that inhabited there.

like unto the Father: there was no small Number put to death by the *Arrians* in several Persecutions, *viz.* under the Emperour *Constantine*, in the year 339. after the Incarnation of Christ, under the Emperour *Valens* in the year 368; under the Vandalian King *Hunerick* in *Africa*, in the years 484, 490; under King *Gilimer*, in the same Country, in the year 531. *Secondly*, the word *Antipas* signifieth as much as *Like all in general*, which is the same with *Catholick*, which name the Emperour *Theodosius* gave to those, who believed like all those, that were

first signifieth as much as *Antipater* (seeing that *Herod Antipas* is also by *Photius Biblioth.* p. 874. call'd *Antipater*, that is, like the Father, as ἀντιθεος a Demi-god; one that is like to God; ἀντιχειρ a Thumb, or like the Hand:) And thus are hereby understood those True Believers; who professed against the *Arrians*, that the Son of God, Christ, was as to his Deity

Subjects of the *Roman* Empire, what is contain'd in the *Nicene* Creed; *l. Cunctos populos* 1. *c. de Summa Trinitate. Conf. l.* 2. *ib.* Whence Christ commends it, that, not withstanding the aforesaid Persecutions, there remained some, that denied not the Faith of his Deity.

14. *But I have a few things against thee, because thou hast there them that do hold the Doctrine of* Balaam, *who taught* Balac *to cast a stumbling-block before the Children of* Israel, *to eat things sacrificed unto Idols; and to commit Fornication.*

15. *So hast thou also them, that hold the Doctrine of the Nicolaitans; which thing I hate*

Literal Sense.

Of this Seduction of *Balaam* see *Numb.* 31. 16. But by it is understood the Doctrine of the *Nicolaitans*; forasmuch as also both the Names, *Balaam* and *Nicolaus*, agree in their signification, for the *former* signifies as much as בעל עם, *Balaam, a Lord of the People*, (as the

Prophetical Sense.

The Prophecy signifieth I. That in that time amongst those, who were else called True Believers, there was found a beginning to Idolatrous worship and conversation: For in this whole Book, Fornication is as much as Idolatry, as may be proved by many places. But *things sacri-*

ficed

the like contraction of the word *Baal*, after the *Chaldee*-manner is alſo found in *Bel*, *Baltzaſer*, *&c.*) the latter ſignifies a *Vanquiſher of the People.*

ficed to Idols are ſuch as are done to the honour of an Idol, that is, of any Creature, whether it be actual ſacrificing of Beaſts, Corn, Drink; or bare worſhip by Adoration, Incenſe, Burning of Candles, Invocation, Building of Temples or Altars, Feſtivals, Faſting, Founding of Societies, and the like. Now that ſome ſuch things were already on foot in this Intervall, Eccleſiaſtical Hiſtories do teſtifie. For 1. *Epiphanius* in the 79th Hereſy deſcribeth the *Collyridian* Women, which decked a four-cornered Chair with a Cloth, and at a certain time of the year ſeveral days one after another, laid Bread or Cakes upon it, offering them to the Virgin *Mary*, but afterwards diſtributing it among themſelves and eating it: Which he doth exceedingly inveigh againſt, calling it an Idol-making Hereſy. 2. *Auguſtin* ſaith of the Rites of the Church, *l.* 1. *ch.* 3, 4. I know, that many of them are Adorers of Sepulchers and Pictures. 3. At this time they began to lay up in ſtately Places the Bones and other Reliques of the Saints and Martyrs; whence it came that ſuch Holy Martyrs were called Pillars, Towers, Bulwarks, and Defenders of thoſe places,

where they were put up, *Basilius de* 40 *Martyribus*, & *Manante Martyre*: As also, to cast Flowers, Garments and the like, upon the Tombs, and there to call upon the Martyrs, and to desire corporal and spiritual gifts, to light at noon-day many Wax-Candles, there to watch and to eat, to consecrate, to make Pilgrimages thither; to swear by them, and to erect Altars: as the Writings of *Augustin*, *Hierome*, *Ambrose*, *Basil*, *Gregory Nyssen*, *Cyril*, yea whole Synods, as *Eliberitana* and *Carthaginensis V. &c.* do witness. All which, 'tis true, some Doctors of the Church did indeed oppose, but some on the contrary winked at, and even defended, as may be seen in *Augustin l.* 22. *c.* 8. *de Civ. Dei*, and *Hierome* against *Vigilantius*. 4. Besides this, Images began to be very scandalously multiplied, as hath been largely deduced by others. Whence it was also, that about the year 488, *Xenajas* Bishop of *Hierapolis* did already begin to throw down Pictures, *Nicephorus in fragmento*. 5. At this time it was begun to institute Holy-days to the honour of Angels, Saints and Martyrs; as *Michaelmas* in the year 488. The Purification of the Virgin *Mary*, *A.* 542. and innumerable more, on which People after a Heathenish manner might make merry, *Gregory Nyssen* in the Life of *Gregorius Thaumaturgus*. This then is the

time,

time, when the Gentils began to tread the Court of the Temple of God underfoot; of which more hereafter. II. This Prophecy ſheweth under the Names of *Balaam* and *Nicolaus*, that at this time the Doctors of the Church would begin to Lord it over the people; which alſo came to paſs, many without any ſcruple at all intruding themſelves into ſuch a Temporal Dominion and Greatneſs; as appears by the many Schiſms at *Rome*, *viz.* betwixt *Felix* and *Liberius*, *Damaſus* and *Urſicinus*, *Bonifacius* and *Eulalius*, *Symmachus* and *Laurentius*, *Bonifacius* II. and *Dioſcurus*, *Sylverius* and *Vigilius*; which came all to paſs in this Interval: not to ſpeak of other Roman Biſhops.

16. *Repent, or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth.*

Literal Senſe.

Hath been already explained above.

Prophetical Senſe.

Theſe words have a reſpect to the many and great irruptions of Barbarous Nations, which at this time have very powerfully convinced the Church, how God is wont to puniſh thoſe, which fall away from Him and his Word. Whence alſo St. *Auguſtine* took occaſion to write his Books of the City of God. But of this more hereafter.

17. *He that hath an Ear to hear, let him hear, what the Spirit ſaith unto the Churches. To him that overcomes, I will give to eat of the hidden Manna.*

Literal Senſe.

The *Hidden Manna* is thus called from the Similitude to the Manna, which was laid up and hid in the pot in the Ark of the Covenant, *Ex.* 16. 32. *ſeqq.* The ſignification appears by the words of Chriſt, *Joh.* 6. 31. *ſeqq.*

Prophetical Senſe.

He that ſhall refrain himſelf, and overcome, and eat none of the Nicolaitan Idol-Sacrifices (that is, that ſhall not any ways partake in the Idolatrous worſhip of Saints) him will I ſatiate with the ſweeteſt and moſt excellent (from many Eyes hidden) Gifts of the Holy Ghoſt, according to *Joh.* 6. 32, 51, 63. which ſhall ſanctify him to an unblameable Life, and fill him with abundance of heavenly Knowledge.

And I will give him a white ſtone, and in the ſtone a new name written, which no man knows, ſaving he that receiveth it.

Literal Senſe.

The Ancients uſed White and Black Stones when the Citizens in Democratical Countrys gave their Voy-

Prophetical Senſe.

When Judgment ſhall be exerciſed upon this time, I will then not only abſolve him, but, becauſe in the E-

Voyces in Criminal Judgments: Where the *White* were a token of Abſolution, the *Black* of Condemnation. After that, they uſed alſo, in the Election of their Magiſtrates, the like Stones, upon which each Citizen was to write the firſt Letter of his name, whom he deſir'd ſhould ſucceed in the vacant place. To thoſe two cuſtoms is Alluſion made here. Now to give a New Name, is a Token of Honour and Affection, *Eſa.* 62. 2. *Gen.* 41. 45. *Joh.* 1. 42. *Mar.* 3. 17.

Epiſcopal Elections he hath contemned the Honour of the World, and the Dominion over the People (which I ſhall puniſh in the Nicolaitans,) I will, inſtead of that, give him a better and a new Place of Honour, making him a King and a Prieſt before me, which Honour no man knows, but he that hath it.

The Fourth Epiſtle to the Church of *Thyatira.*

18. AND *unto the Angel of the Church in* Thyatira *write.*

Literal

Literal Senſe.

Who hath been this Biſhop, is not known.

Prophetical Senſe.

The word *Thyatira* comes from θύω, to ſacrifice, and ἄτυχος, untamed: Of which the Doctrine is, that Chriſtians ought to ſacrifice their unruly Luſts. But it hath alſo a reſpect to the State of the Church of God, in which it hath been held a fundamental Doctrine, that the ſo called untamed and unbelieving Nations and People, may by the Sword be compelled to the Catholic Religion, and ſacrificed to the Honour of the Church. But it will be found, that this Church is put as an Image of the Chriſtian Church under the often mentioned 1260 days or 42 months.

Theſe things, ſaith the Son of God, who hath his Eyes like to a flame of Fire, and his feet are like fine Braſs.

Literal Senſe.

Hath been explained above.

Prophetical Senſe.

To ſhew, that no pretended outward Sanctity, which will be very common in this time, can deceive his piercing Eye; and that his ſteps ſhall be very pure, but withall very fiery and burning, when he ſhall come to pour out his Vials over theſe times, (of which more hereafter *chap.* 6.)

19. *I know thy works and charity, and ſervice, and*

and faith, and thy patience, and thy works, and the laſt to be more than the firſt.

Literal Senſe.

Service is as much as Proviſion made for the Poor 2 *Corinth.* 9. 12, 13. *Rom.* 12. 7. *Act.* 7. 1. The reſt is plain.

Prophetical Senſe.

Theſe are the marks of the Woman, though ſhe be in the Wilderneſs, and of the Virgins ſealed, and of the Witneſſes, that is, of the Godly, who in the time of lapſed Chriſtendom have remain'd conſtant in the imitation of Chriſt, and in the pure Service of God, and unfaigned Godlineſs, though amongſt many Perſecutions; and who ſhall, upon the reſtored Light of the Goſpel, be found more numerous, than in its beginning.

20. *Notwithſtanding I have a few things againſt thee, becauſe thou haſt ſuffer'd the Woman* Jezebel, *which calls her ſelf a Propheteſs, to teach and to ſeduce my Servants to commit Fornication and to eat things ſacrificed unto Idols.*

Literal Senſe.

In ſome Books, even Manuſcripts (of which the *Syriack* hath had ſome) it is thus; *Thy Wife*: as if the Biſhops own married Wife were to be underſtood.

Prophetical Senſe.

This is a Deſcription of the Whore of *Babylon*, of which below *chap.* 17. 1. *ſeqq.* and of the Falſe Prophet, *chap.* 19. 20.

and

and of the Two-horn'd Beaſt, *chap.* 13. 11, 14. in a word, of the Papal Government. This is call'd a *Woman*, after the manner of the Scripture, which in other places alſo doth underſtand by the Name of a *Woman* an Idolatrous Government. See *Ez.* 16. 15, 3, 49. 46. *chap.* 23. 2, 4. *ſeqq. Hoſ.* 1. 2. *chap.* 2, 2. *chap.* 3. 1. becauſe Women are more inclined to Corporal and Spiritual Fornication. She is called *Jezebel*, becauſe, like *Ahabs* Wife, ſhe reigneth as a Queen, liveth and ſerveth God after the manner of the Heathen; perſecuteth the Godly and all thoſe that adhere not to her; giveth miſchievous Councels to Kings to exerciſe Cruelty and Injuſtice, as *Jezebel* did to *Ahab*, and laboureth to ſeduce them by the paint of her hypocritical Holineſs, as ſhe intended to do *Jehu*: beſides, is accuſed of Fornication and Witchcraft, *Apoc.* 9. 21, *chap.* 22. 15. *chap.* 17. 1, 2, 3, 4. as *Jezebel* was 2 *Reg.* 9. 22. (by which is underſtood great ſeduction to Idolatry.) Further 'tis ſaid, that this *Jezebel* pretends to be a Propheteſs, that is, would be counted infallible, ſo that every one muſt obey the dictates of her mouth. Laſtly, ſhe ſeduceth to Fornication and to the Eating of Idol-ſacrifices, that is, principally to Idolatry, in the worſhip of meer Creatures, and the unwarrantable uſe of Images, and the like.

21. *And*

21. *And I gave her ſpace to repent of her Fornication, and ſhe repented not.*

Literal Senſe.

This is plain.

Prophetical Senſe.

By this are underſtood the 42 Months, or 1260 Days, the time of the duration of this Government; yet ſo that no Repentance is to be hoped; as 'tis alſo mentioned *Apoc.* 16.21. *chap.* 19. 20.

22. *Behold, I will caſt her into a Bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds.*

23. *And I will kill her children; and all the Churches ſhall know, that I am he which ſearcheth the Reins and Hearts: And I will give to every one of you according to your Works.*

Literal Senſe.

This Bed is a Sickneſs-bed, and ſignifieth long Sickneſs.

Prophetical Senſe.

This *Jezabel* is caſt into a Bed, that is, viſited with lingring pains and puniſhments, at the time when the Vials begin to be poured out, *Apoc.* 16. 1,2. Her Adulterers and Children fall into great miſery, and periſh at the time of Harveſt and Vintage, *chap.* 14. 15. *ſeqq.* and of the Seventh Vial *chap.* 16. 18, 21. *chap.* 19. 18,20,21. *chap.* 11. 18. Whereby the Lord giveth every one to underſtand, that a ſhew of Holineſs availeth nothing in his Eyes,

Eyes, which look into the inward parts; whence alſo his Eyes in the Triumph, *Apoc.* 19. 12. are like Flames of Fire, whereby he knows the bottom of the works of all men, and accordingly puniſheth or rewardeth them.

24. (*a*) *But unto you, the reſt of* Thyatira, *I ſay, as many as have not this Doctrine, and which have not known the Depths of Satan, as they ſpeak; I will put upon you none other burthen;*

25. *But that which you have already hold faſt, till I come.*

Literal Senſe.

(*a*) So 'tis in Manuſcript Books, as alſo in the *Syriack* and *Arabick*. The meaning is: You plain Chriſtians, who have not that deep knowledg (as they call it, but which I call *the depths of Satan*;) and yet keep not the above-ſpecified Doctrine; foraſmuch as 'tis burthen enough to dwell among ſuch people, I will keep you, that you ſhall

Prophetical Senſe.

By theſe, that are called the *reſt*, are underſtood thoſe which *Apoc.* 18. 4. are named the Holy people; *viz.* many plain and pious people, dwelling at *Thyatira*; that is, crucifying their unruly Luſts; and yet living under the Papal Government, but without being partakers in their Idolatry. To theſe 'tis ſaid, that they ſhall hold faſt their plain

ſhall not be burthened with the burthen of their Doctrine (ſee ſomething like it *Apoc.* 15. 18.) do but hold faſt the plain beginnings of Chriſtianity, and live in imitation of me.

plain Goſpel, till the Lord come, namely, the time of the Seventh Trompet for the Extirpation of Popery, and for the Introduction of his own Spiritual Kingdom, of which *Apoc.* 19. 7. *ch.* 20. 4. *ch.* 11. 18.

26. *And he that overcomes, and keepeth my works unto the end, to him will I give power over the Nations,*

27. *(And he ſhall rule them with a rod of Iron, as the Veſſels of a Potter ſhall they be broken to ſhivers,) even as I received of my Father.*

28. *And I will give him the Morning-Star.*

29. *He that hath an Ear, let him hear, what the Spirit ſaith unto the Churches.*

Literal Senſe.

By this *Rule* may be underſtood the Teaching State of the Church, and alſo the Civil State.

Prophetical Senſe.

He that ſhall not ſuffer himſelf to be ſeduced by *Jezabel*, and ſhall at the end of the 1260th year be found in the ſtate of ſincere Godlineſs, and Imitation of me, him will I make uſe of in my War againſt the Idolatrous Papacy;

cy; of which below, *chap.* 15. 12. *chap.* 19. 14, 19. that he may concur fully to execute my Vengeance by the Sword, as I ſhall then do by the command of my Father, *chap.* 19. 11. *ſeqq.* And then alſo will I make of ſuch men, eminent Teachers and Holy Governours in that beginning, and, as 'twere, Morning-hour of my Kingdome; as 'tis more largely below, *chap.* 11. 11, 12.

CHAP. III.

The Fifth Epiſtle to the Biſhop of *Sardis*.

1. *AND unto the Angel of the Church of* Sardis *write; Theſe things ſaith he that hath the Seven Spirits of God, and the Seven Stars.*

Literal Senſe.

That is, He that was anointed with the Holy Ghoſt without Meaſure, and ſheds him abroad abundantly, eſpecially to Biſhops, whom he weareth on his hand like Gems.

Prophetical Senſe.

As there occur below ſome peculiar Viſions, which are not fulfilled but about the end of the 1260 year; ſuch as are the Viſion of the Vials, *chap.* 16. and of thoſe Angels that

that cry out againſt *Babylon*, *chap.* 14. 8. *ſeqq.* *item*, the thereupon following Harveſt and Vintage, *chap.* 14. 14. *ſeqq.* and likewiſe *chap.* 17. *chap.* 18. *chap.* 19; So alſo this very Epiſtle reſpecteth the ſelf ſame laſt times. Now then, *Sardes* ſignifying as much as *Remnant*, there are by it to be underſtood thoſe Congregations, which while the whole Church is become Baalitical, count themſelves the only Remnant, as once *Elias* did, 1 *Reg.* 19. 10. and which the Lord, after that whole Chriſtendom was become like *Sodom* and *Gomorra*, hath left remaining like a Seed, *Eſa.* 1. 9. *Rom.* 9. 19. But 'tis therefore that in this Prophecy concerning the Evangelick Churches mention is made of the *Spirits of God* and the *Stars*, becauſe God hath imparted to them no ſmall Gifts of his Spirit, and raiſed powerful Teachers amongſt them.

I know thy works, that thou haſt a name that thou liveſt, and art dead.

2. *Be watchful, and ſtrengthen the things which remain, that are ready to dye, for I have not found thy works perfect before God.*

3. *Remember therefore, how thou haſt received and heard, and hold faſt, and repent.*

Literal Senſe.

To *live*, ſignifieth here to be a good Chriſtian. To be *dead*, is

Prophetical Senſe.

Theſe *works* are, to be in danger for the ſake of the Goſpel;

is, to live in ſins, *Eph.* 2. 1. 1 *Tim.* 5. 6. By the *things which remain*, are meant the remaining good things that are decaying and dying. *Works* ſignifie here the Doctrine of Works, as *chap.* 2. 26.

yea to be driven from home and all; to celebrate the Lords Supper aright; to diſcourſe frequently of the Word of God; to read much in Books of Prayers; to abſtain from Idolatry, and the like. Which things give to theſe Churches the name that they live, whereas they are really dead, that is, full of wickedneſs, pride, covetouſneſs, gluttony, luxury, wrath, revengefulneſs, contention, vanity, idleneſs, ſecurity, mercileſsneſs, ſwearing and curſing, diſobedience, lying, ſtealing, ſlandering, *&c.* All which ſins are connived at, and not endeavour'd to be forſaken, from a pretence of the infirmity of humane nature. Whence it comes, that the few good things, yet remaining in theſe Churches, as Faith ſo much diſcourſed of, the Love of God and our Neighbour, the Imitation of Chriſt, and the Obedience to his Doctrine, the Education and Diſcipline of Youth, and what depends on theſe things, are as 'twere ready to dye alſo; the Doctrine of Good Works being much preach'd up, but very little practiſed. Now conſidering that theſe Churches have received the Word of the Goſpel

Goſpel pure, and heard it preached, the Holy Ghoſt exhorteth them that they ſhould take more care, and repent; and keep the Word of Godlineſs entire, and not mangle it.

If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know, what hour I will come upon thee.

Literal Senſe.

The ſame is to be found, *Matth.* 24.43. 1 *Theſſ.* 5. 2.

Prophetical Senſe.

It is prophecied below, *chap.* 16. 14, 15. that at the time of the great Battel there ſhall by the Papal party be ſent abroad Ambaſſadors to the Kings of the Earth, and of the whole World, to which belong alſo theſe Evangelic Churches and Princes: And this very Excitement is added there; *Behold I come as a thief; bleſſed is he that watcheth, &c.* So that the Lord Chriſt intimateth, That ſeeing none ſhall know, when he will come to exerciſe vengeance on the Papacy, and to bring in his Spiritual Reign, and with the Temptation of entring into Papal Alliances; that therefore the Chriſtian Churches ought to be watchful, and not engage with the other party in unneceſſary Leagues.

4. *Thou haſt a few Names even in* Sardis, *which have not defiled their Garments, and they ſhall walk with me in white; for they are worthy.*

Literal Senſe.

Names are perſons of name and note, as *Act.* 1. 15. *Apoc.* 11. 13. *Garments* are here the Conſciences, which are defiled with carnal works, 2 *Cor.* 7. 1. 2 *Pet.* 2. 20. *Jac.* 1. 27. *Jud.* 23. *White Garments* are Garments of Honour and Joy, *Matth.* 17. 2. *Joh.* 20. 12. *Gen.* 21. 42.

Prophetical Senſe.

It is prophecied below, *chap.* 19. 14. that the Triumphant Prince was follow'd by Armies clothed in fine Linnen, white and clean: by which are ſignified, thoſe Chriſtian Souldiers, that ſhall be employed by him for the extirpation of Popery: And now ſince there are found thoſe among the Evangelic Churches that have not defiled their Conſciences, the Lord promiſeth to ſuch, that he will employ them, beſides others, as Horſe-men in his War and Triumph, and cover them with Honour and Glory.

5. *He that overcomes, the ſame ſhall be clothed in white Raiment, and I will not blot out his name out of the Book of Life, but I will confeſs his Name before my Father, and before his Angels.*

6. *He that hath Ears to hear, let him hear, what the Spirit ſaith unto the Churches.*

Lite-

Literal Senſe.

The Expreſſion of the *Book of Life* is taken from the cuſtom, according to which in Cities the Citizens are enrolled in a certain Book, and when they looſe the Right of Citizens, are thence blotted out. But *not to blot out* ſignifieth, to keep in the Right to Salvation here, and in the world to come to be reckoned actually amongſt the Bleſſed.

Prophetical Senſe.

The Prophecy reſpects chiefly thoſe, that ſhall overcome the aboveſaid *Dying to good things*; and thoſe, that towards the End of this intervall, at the coming in of the Kingdom of Chriſt, ſhall be alive, ſhall receive in that Spiritual Kingdom glorious places of Honour; and the reſt ſhall certainly obtain *here* the Aſſurance, but *there* the actual Enjoyment of Salvation.

The Sixth Epiſtle to the Biſhop of *Philadelphia.*

7. *AND to the Angel of the Church in* Philadelphia *write; Theſe things, ſaith he that is Holy, he that is True, he that hath the Key of* David, *he that openeth and no man ſhutteth, and ſhutteth and no man openeth.*

Literal Sense.

To have the Key of *David*, is, according to *Esa.* 22. 22. to be the Royal High-Steward, who among the *Constantinopolitans* was called *Curo-palates*, but in the West, *Major Domo.*

Prophetical Sense.

Thy Prophecy treateth of the Kingdom of Christ, of which see below, *chap.* 11. 15. *chap.* 20. 4. Wherein, forasmuch as it will consist in the glorious vigour and triumph of a truely Christian and Godly Life, with so much difficulty brought again into the world, there will, amongst other Graces and Vertues, the pure unfained Brotherly Love be spread far and near in an eminent manner; which Love is signified by the word *Philadelphia.* The Titles here given to the Lord do signify, that in this Kingdom he shall every where exceedingly manifest his Glory and Truth in keeping and making good what he had promised, and shall open the Gate to the Kingdom of *David*, so wide, that innumerable more shall be converted to him, than before; and so shut up the Bottomless pit, into which Satan is cast, *chap.* 20. 3. that no man shall be able to open it.

8. *I know thy Works: Behold, I have set before thee an open Door, and no man can shut it; for thou hast a little strength, and hast kept my Word, and hast not denied my Name.*

9. *Behold,*

9. *Behold, I will make them of the Synagogue of Satan, which ſay they are Jews, and are not, but do lye, ; behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.*

Literal Senſe.

To open a Door, is to give occaſion and grace for the ſpreading of the Goſpel, 1 *Cor.* 16. 9. 2. *Cor.* 2. 12. *Act.* 14. 27. *Col.* 4. 3. *Little ſtrength*, is a ſmall number of people or little adherence, as the Hebrew word מעט *Copiæ.* The *Synagogue of Satan* is the Jewiſh Church, whoſe Converſion to Chriſtianity is here ſpoken of.

Prophetical Senſe.

The Prophecy hath a reſpect to the great Propagation of the Doctrine of the Goſpel at the time of Chriſt's Reign; and ſpeaketh of the ſmall beginnings to the ſame, and of the Converſion of the Jews at that time.

10. *Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the World, to try them that dwell upon the Earth.*

11. *Behold, I come quickly, hold that faſt which thou haſt, that no man take thy Crown.*

12. *Him that overcometh, will I make a pillar in the Temple of my God, and he ſhall go no*

more out, and I will write upon him the name of my God, and the name of the City of my God, which is New Jeruſalem, *which comes down out of Heaven from my God; and I will write upon him my New Name.*

13. *He that hath an Ear to hear, let, &c.*

Literal Senſe.

The *Crown* ſignifieth the future reward. *To take away the Crown*, is, to make unfit and unworthy of the future reward. The ſimilitude of the *Pillar* is taken from the Temple of *Jeruſalem*, in which (according to *Joſeph.* of the Jewiſh War *l. 6. c. 6.*) there was between the Court of the Gentiles and that of the Iſraelites, a *Piazza* pav'd with Stone, having many Pillars, equidiſtant in equal order; on which Pillars it was written, that no Stranger nor Unclean perſon ſhould paſs over that place under

Prophetical Senſe.

Seeing that *Apoc.* 20. 7, 8, 9. 'tis prophecyed that Satan about the end of the Reign of a thouſand years ſhall be looſed, and go out to deceive the Nations, which are in the four quarters of the Earth; this Epiſtle alſo hath an eye to that Temptation of Satan: upon which yet the Lord will ſoon come to Judgment, as is alſo intimated *chap.* 20. 11. *ſeqq.* But he that ſhall overcome in the time of this great Temptation, to him the Lord will in that Bleſſed State of Glory, give this publick praiſe, that

under pain of his Life; but which Pillars were more than once, at the profanation of the Temple taken away by Heathen-Tyrants. On these Pillars, it seems, the Antients did hang more other Tables, since that the Greek Interpreters upon *Ps.* 16. 56, 57, 59, 60. make mention, that they were written on Pillars. The *Name of God* is *Jehovah.* The *New Jerusalem* is described below, *chap.* 21. 2. The New Name of Christ is also expressed *chap.* 19. 12, 13, 16.

The Seventh Epistle to the Bishop of *Laodicea.*

14. *And to the Angel of the Church in* Laodicea *write; These things saith the* Amen, *the Faithful and True Witness, the Beginning of the Creation of God.*

Literal Sense.

By the word, *Beginning*, may be understood that here he hath sincerely honour'd the Name of God, and been a true Citizen of of the *New Jerusalem* (which falls into the time of the Reign of Christ, as was proved above, *Position* 23.) and confessed the Name of Christ to the end.

Prophetical Sense.

This Epistle propheciеth of the time

ſtood the Efficient Cauſe.

that Chriſt ſhall exerciſe the Judgment over the Nations (ſignified by the very word *Laodicea*) of which time is more largely ſpoken, *chap.* 20. 11. *ſeqq.* Wherefore uſe is made, amongſt the Titles of Chriſt, *Amen*, which is a word of Concluſion, to intimate, that the Lord will now make an end with the World.

I know thy Works, that thou art neither cold nor hot, I would thou wert cold or hot.

16. *So then, becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth.*

17. *Becauſe thou ſayſt, I am rich, and increaſed with Goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor and blind, and naked.*

18. *I counſel thee to buy of me Gold tried in the Fire, that thou maiſt be rich; and white Raiment, that thou maiſt be clothed, and that the ſhame of thy nakedneſs do not appear, and anoint thine Eyes with Eye-ſalve, that thou maiſt ſee.*

19. *As many as I love, I rebuke and chaſten; Be zealous therefore, and repent.*

Literal Senſe.

V. 15. is a Deſcription of Hypocritical Chriſtians, as *Paul* deſcribes them

Prophetical Senſe.

This is a Deſcription of thoſe, who in the time of the Temptation

them 2 *Tim.* 3. 5, 7. and Christ, *Matth.* 7. 22. These would suffer less stripes, if they were altogether cold, and knew not the will of the Lord, *Luke* 12. 47, 48.

V. 16. *Luke-warm* Water is lothsom and causeth Vomiting: to *that* the Lord alludeth, intimating, that he will spue them out, that is, admonish them no longer.

V. 18. To *buy Gold*, is to labour to grow Rich in Love. *Raiment* is the Grace of God, wherewith the Shame of Sin is covered, and by Attonement (which by the Hebrews hath its name from Covering) seen no more. *Eye-salve*, is the Word of God, which directs us to see what is to be hoped or feared for the future.

on spoken of *Apoc.* 20. 8. do not persist, but suffer themselves to be led away to security: As it useth to happen in all Kingdoms and States, that in a long peace the minds of men fall into Security, and cannot imagine, that they want any thing. But yet because the Lord loveth all those, that are partakers of his Reign, he chastiseth, rebuketh, and warneth them to repent, that so they may, after this Spiritual Reign, come to the possession of Eternal Happiness.

20. *Behold, I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.*

21. *To him that overcometh, will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.*

22. *He that hath an Ear, let him,* &c.

Literal Senſe.

V. 20. Contains an Exhortation to Repentance, and the Conſequence of the ſame performed.

V. 21. Promiſeth to the over-comer, that he, even as Chriſt, ſhould ſit on a Throne, which he will give him (not upon which he himſelf ſitteth.)

Prophetical Senſe.

The Prophecy introduceth Chriſt, as if he did purpoſe to give a Fare-well to ſome, and to eat the laſt meal with them; in regard that the laſt Judgment is at hand. Whence alſo to him, that ſhall overcome this great temptation to Security, is promiſed a Judgment-ſeat, as *Matth.* 19. 28. *Luke* 22. 30. 1 *Cor.* 6. 2.

Follows a ſhort Explication

Of the ſomewhat clearer Revelation of St. John, *divided into Three Parts; of which the Firſt handleth of the Deſtruction of Judaiſme unto the Extirpation of Heatheniſme.*

Preparation to the firſt Viſion:

CHAP. IV.

1. *After this I looked, and behold, a Door was open'd in Heaven.*

It appears not, that this Viſion came to paſs on the ſelf-ſame day, on which St. *John* ſaw the precedent Viſion; but rather, that he was firſt come to himſelf again, and had written the aforedictated and ſomewhat dark Prophecy. But now the Holy Spirit of the Lord comes upon him the ſecond time, and he ſeeth, being yet out of the Rapture, an open Door, to intimate, that the former Prophecy ſhall ſomewhat more clearly be propoſed to him.

And the firſt Voice which I had heard, as a Trumpet, talking with me, ſaid, Come up hither, and

and I will ſhew thee things which muſt be hereafter.

2. *And immediately I was in the Spirit.* Seeing that the firſt Voice of Chriſt (of which above, *chap.* 1. 10, 12.) ſpeaketh again with him, it is to be concluded, that the Prophecy here begins again. But foraſmuch as he is commanded to *come up*, thereby is again intimated the manner of his Rapture, namely the ἐκστασις, or the Migration out of the Body. Wherefore he aſcends, and paſſeth through the outward open Door in the Temple of the Heavenly *Schechinah*, or Manifeſtation of God.

And behold, a Throne was ſet in Heaven, and one ſate on the Throne.

This is the Throne of the Glory of God in the Moſt Holy Place of the Heavenly Temple, upon which God the Father manifeſts himſelf to his Angels and Saints not obſcurely, as in the Figure of the Moſaick Service in the Old Teſtament, but in the higheſt Splendour and Glory.

3. *And he that ſate, was to look upon like a Jaſper, and a Sardis Stone, and there was a Rainbow round about the Throne, in ſight like unto an Emerald.*

God ſheweth himſelf as a Man in the form of ſuch Precious Stones as are ſomewhat darkiſh and not altogether tranſparent, to the end that it may be the ſooner known, that he hath aſſumed

assumed this his representation only to gratify and condescend to his Creatures, that they might the more easily and more gladly (which is intimated by the green colour) contemplate him. The Colours of the Stones are doubtless to be understood, so as to approach next to the look and as it were picture of a Man; so that the *Sardis* is like to have appear'd to St. *John* as Carnation, and the *Jasper* grayish, like the Shadow in pictured Images: For thus *Pliny* describeth, *l.* 37. *c.* 8. the Common sort of *Jaspis*, which is called *Borea*, and is brought out of *Persia*, and the Country about the *Caspian Sea*, and resembleth the Morning-air of the Autumn. To pick Mysteries out of the nature of Stones, I esteem unnecessary. Mean time the Rain-bow and the green Emerald-colour signifieth the singular favour and amiable benignity of God, by which he so kindly condescends to his Creatures, and sheweth them his infinite, otherwise invisible, Essence.

4. *And round about the Throne were four and twenty Seats, and upon the Seats I saw four and twenty Elders, clothed in white Raiment, and they had on their heads Crowns of Gold.*

Not in the Holy of Holies, but without, round about the Heavenly Tabernacle of God, in which stands the Throne of Glory, is that Order of the Holy Angels, that are called *Thrones*,

Thrones, *Col.* 1. 16. whoſe office conſiſts in this, that they as Chief Prieſts in the Heavenly Temple are conſtituted to be Judges over all other Prieſts and Officers in Heaven, (the reaſon of which ſee *Job.* 4. 18. *chap.* 15. 15.) and to be Preſidents over certain Countries and Kingdoms on Earth (Examples wherof are *Dan.* 10. 13, 20, *&c.*) Their Number is 24, according to which alſo the Orders of the Chief Prieſts in the Temple of *Jeruſalem*, 1 *Chron.* 25. 7, 8. and perhaps alſo the Office of the Elders amongſt the Chriſtians at *Jeruſalem*, *Act.* 15. 2, 4, 6. *chap.* 16. 4. were framed. Their place is round about the Habitation, in which the Throne is, as was that of the Levites, and of *Moſes*, and of *Aaron* the High-prieſt, round about the Moſaic Tabernacle, *Numb.* 3. 23, 29, 35, 38. For, after this Heavenly Diſpenſation, one time ſomething was appointed to be made in the Tabernacle of *Moſes*, another time ſomething elſe in the Temple it ſelf; as was ſufficiently deduced above. Their Raiment is like that of the High-prieſt, namely with Hats, on which were Crowns of Gold, of which faſhion *Aaron* alone and his Succeſſors did always wear. And by this Habit is ſignified partly their Prieſtly, partly their Royal Preſidential-Office.

5. *And out of the Throne proceeded Lightnings and Thundrings, and Voices.*

The

The Angels, which are on the Mercy-ſeat, are called *Cherubims Ex.* 25. 19. *Ez.* 10. 2. *ſeqq. &c.* And theſe are deſcribed to be like Lightning, *Ez.* 1. 13, 14. and the noiſe of their Wings to be like Thunder and the reboundings thereof, (for theſe are the *Voices*, according to the common interpretation of the Jewiſh Doctors, explaining the Voices from Heaven, which they call *Bath-kol*, a Daughter of the Voice; ſee alſo *Joh.* 12. 28, 29. *Ez.* 1. 24. *chap.* 10. 5. compare *Pſ.* 29. 3, 4, 5, 6, 7, 8, 9.)

And there were ſeven Lamps of fire burning before the Throne, which are the ſeven Spirits of God.

Theſe are the Angels, which for their burning are called *Seraphim*, *Eſa.* 6. 2, 3, 6, 7. which alſo are called the ſeven Angels that ſtand before the Lord *Tob.* 12. 15. ſee alſo *Luk.* 1. 19. and *Ap.* 8. 2. and conſider *Eſa.* 6. 2. and *Zach.* 3. 4, 7. *Jonathan* alſo mentions them in his *Targum*, *Gen.* 11. 7. (where it ſignifieth not 70 but 7) and *Clemens Alexandr. Strom.* 6. where they are called the ſeven Firſt-born Angels, that have the greateſt power. And it was anciently amongſt the Jewiſh Cabaliſtical Doctors a common opinion, that God had ſeven of ſuch privy Officers ſtanding before him, and uſed them in Affairs of high importance. Their place belongs to the Holy, which is before the Holy of Holies.

6 *And before the Throne there was a Sea of Glaſs like unto Cryſtal.*

This is the Arch-type of the great Water-baſon, uſed in the Jewiſh Service, *Ex.* 30. 18. 1 *Reg.* 7. 23. 2 *Chron.* 4. 2. which, foraſmuch as all things above are more glorious, appear'd not like Copper, but made a ſhew of Glaſs and Cryſtal; whoſe Uſe will be declared to the Bleſſed Spirits in time to come.

And in the midſt of the Throne, and round about, were four Beaſts full of Eyes before and behind.

This is a common manner of ſpeaking, uſed amongſt the *Hebrew* Doctors, which the *Greeks* call ἓν διὰ δυοῖν, when by two things but one is meant. So that the words, *in the midſt of the Throne, and round about it*, ſignify the ſame as if it were, in the midſt about the Circuit of the Throne. Now the whole ſquare compaſs of the Tabernacle being divided by Croſs-lines, the place of every Beaſt is in the midſt of each ſide. By theſe four Beaſts are meant thoſe Angels, that are elſe called *Dominions*, *Eph.* 1. 21. *Col.* 1. 16. which are the Enſigns of the great Angelical Regiments (for Beaſts uſe to ſignify Regiments) or Hoſts. But what is ſaid, that theſe Beaſts were full of Eyes, before and behind, ſignifieth the great number of the Heavenly Souldi-

ers

ers under each Enſigne and Captain.

7. *And the firſt Beaſt was like a Lion, and the ſecond like a Calf, and the third had a face like a Man, and the fourth was like a flying Eagle.*

Theſe are the Figures of the Enſigns or Standards of the Heavenly Hoſts; according to which the Camp of the Iſraelites was alſo divided; as hath been above declared: But theſe in their genuine nature and quality are by the *Greeks* call'd ταντὰ; that is, expoſed to the underſtanding alone.

8. *And the four Beaſts had each of them ſix Wings about him.*

As in the Array of Earthly Armies there are wont to be made two Wings; ſo there were here in each Army ſix Wings or Diviſions; whence do reſult 24 Bodies anſwering the number of the above-mentioned 24 Judges.

And they were full of Eyes within, and they reſt not day and night ſaying, Holy, Holy Holy, Lord God Almighty, which was, and is, and is to come:

The meaning is, that all did turn their Eyes inwards to the Throne of Glory. Their diligence is deſcribed, as *Eſa.* 62.6. Their Song of Praiſe, like that of the Seraphim, *Eſa.* 6.3.

9. *And when thoſe Beaſts give Glory, and Honour, and Thanks to him that ſits on the*

Throne, who liveth for ever and ever.

10. *The twenty four Elders fall down before him that ſate on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying;*

11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy pleaſure they are and were created.*

A Deſcription, what an harmonious conſonancy there is amongſt the Angelical Quires in the Songs of Praiſe, and how they concur in giving Thanks to the Creator for the producing and forming of the Creatures.

CHAP. V.

1. *AND I ſaw in the right hand of him that ſate on the Throne, a Book written within, and on the back-ſide ſealed with ſeven Seals.*

As the Lord Chriſt above hath already revealed to St. *John* the whole future State of the Chriſtian Church, though with much obſcurity; So doth he, by this ſealed Book, rolled together after the ancient way, reveal to him much more clearly a part of the ſame Church, namely, what relateth to the Civil Government, under which his Church was to live. Now though this Book appeared as if it were

one;

one; yet it was made up of Seven Partchment-leaves rolled over one another, each of them ſealed by it ſelf: Whence St. *John* was only able to ſee outwardly but one Seal; but becauſe he heard and ſaw afterwards, that there were Seven Seals, he nameth them preſently in the beginning; by a *Prolepſis* or Anticipation. Farther, this Prophecy of Matters of Government is propoſed here as ſealed, that the Chriſtians might learn to keep them ſecret, becauſe, if it ſhould come to be known to the Heathen Magiſtrate, it would raiſe no ſlight perſecution againſt them.

2. *And I ſaw a ſtrong Angel proclaiming with a loud voice.*

As there were anciently not only among the Heathen, but the Jews alſo, and in the Temple, certain Heralds, of whom frequent mention is made in the *Talmud*, *Peſachin*, *Bava*, *Mezia*, and elſewhere; ſo is here alſo an Herald in the Heavenly Hoſt. An Example of a ſtrong Voice is hyperbolically alledged of the Herald *Gabinius* in the *Babylon-Talmud* in the Book *Tamud c.* 3. *v.* 8. whoſe Voice they ſay could be heard from *Jeruſalem* unto *Jericho*, which yet were diſtant from one another (according to *Joſephus*'s Computation *de Bell. Jud. l.* 5. *c.* 4.) 150 Stadiums, that is, above 250 *German* Miles.

Who is worthy to open the Book, and to looſe the Seals thereof.

3. *And*

3. *And no man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.*

4. *And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon.*

A Deſcription of all the Creatures ignorance of the Myſteries of the Kingdom of God.

5. *And one of the Elders ſaith unto me, Weep not; behold, the Lion of the Tribe of* Juda, *the root of* David, *hath prevailed to open the Book, and to looſe the Seven Seals thereof.*

The Elder, that was appointed to preſide over the *Roman* Regiment, concerning which there was to be a Prophecy, comforted St. *John* (who certainly was carried pretty far towards the Tabernacle) that Chriſt, who though he looked like a Lamb, was yet as ſtrong as a Lion, had obtain'd what was not poſſible for any meer Creature.

6. *And I beheld, and lo, in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders, ſtood a Lamb as it had been ſlain.*

In the midſt of the Temple ſtood anciently an Altar; ſo it appears alſo, that in the ſame place in Heaven there ſtood the Lamb ſlain, which though it here appear'd full of Wounds and Blood, yet was ſtanding and alive.

Having Seven Horns, and ſeven Eyes, which

are

are the Seven Spirits of God, ſent forth into all the Earth.

By both is underſtood the Holy Spirit, who by Seven, that is, manifold gifts, was already revealed upon the Apoſtles and other Believers, and ſent with them over all the World; yet reſted upon Chriſt without meaſure; appropriating to him, according to the Human Nature, by vertue of the Perſonal Union, Divine Omnipotency (which are the *Horns*) and Omniſcience (which are the *Eyes.*)

7. *And he came, and took the Book out of the Right Hand of him that ſate upon the Throne.*

Namely, to open and to explain the meaning of it; which he, as the Son of God, can and dareth do.

8. *And when he had taken the Book, the four Beaſts and the twenty four Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of Odours, which are the Prayers of Saints.*

9. *And they Sung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

10. *And haſt made us unto our God Kings and Prieſts, and we ſhall reign on the earth.*

The Four Chief Captains, for themſelves, and the twenty four Elders perform two things:

things: 1. For themſelves they uſe their Harps, and Sing unto the honour of the Lamb Chriſt a New Song. 2. They preſent before the Lord Chriſt in their Cenſers the Sacrifices of Praiſe of the Saints on Earth, and ſay in their name, *Thou art worthy, &c.* Which Song of Praiſe the Saints do conclude with expreſſing their hopes of the Reign of Chriſt, of which *chap.* 11. 15, 16, 17. *chap.* 20. 4.

11. *And I beheld, and I heard of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands,*

12. *Saying with a loud Voice, worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*

Theſe are the Heavenly Hoſts, whoſe Captains have already diſcharged their Duty of praiſing the Lamb *v.* 8, whereupon they alſo bring in their ſeven fold Sacrifice of Praiſe, as they do again, *chap.* 7. 12.

13. *And every creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing, honour, glory, and power be unto him that ſitteth upon the Throne, and unto the Lamb forever and ever.*

The Holy Spirit ſheweth St. *John* in this Viſion,

Viſion, that all, and the very inanimate creatures, do ſpread abroad the Praiſe of God and Chriſt, inaſmuch as they ſerve for Inſtruments of the Beneficence and Vengeance of God.

14. *And the Four Beaſts ſaid, Amen.* The People of *Iſrael* anciently ſaid in the Temple, Amen. *Pſ.* 106. 48. 1 *Cor.* 14. 16. Here the Angelical People ſay the ſame together with their Captains.

And the twenty four Elders fell down and worſhipped him that liveth forever and ever.

The

The Firſt clearer Prophetical Viſion in it ſelf.

Of the Firſt ſix Seals.

CHAP VI.

1. *AND I ſaw, when the Lamb had open'd one of the Seals,*

And ſo began to ſhew, how things would go in the Civil Government (§. 6.)

And I heard as it were the noiſe of thunder, one of the four Beaſts,

That is, Him of the Angelical Captains, that ſtood with his Hoſt towards the Eaſt, and carried the Enſign of the *Lion:* Whereby is alſo intimated the Coming of the Emperour *Veſpaſian* at that time; for He came to *Rome* from *Orient.* See §. 7. and §. 8.

Saying, come and ſee.

This is a very uſual way of ſpeaking among the Jews, which occurs almoſt in all pages of the *Zoar*, in the great *Idra.*

2. *And I ſaw, and behold a white Horſe.*

See §. 9. This ſheweth, that in the time of this Government all ſhall proſper againſt the Enemies of *Rome.*

And

And he that ſate on him.

Veſpaſian that ſhould conquer and triumph over the Jews; and his Succeſſors.

Had a Bow.

Had made a beginning of the War againſt the Jews, whereupon *Titus* afterwards ſhot the Arrows againſt them, § 10.

And a Crown was given him.

That is, Victory, for in the time of his Reign the Victory was accompliſh'd by *Titus*.

And he went forth conquering, and to conquer.

He laid a good foundation for his Conqueſt, although he obtained not a compleat Victory, which was purchaſed by *Titus*.

3. *And when he had opened the ſecond Seal.*

To ſhew, what further remarkable things ſhould come to paſs in the Civil Government.

I heard the ſecond Beaſt ſay, Come and ſee.

That is, the ſecond Angelical Captain, who with his Hoſt was turned to the Weſt, and carried the Enſigne of the *Oxe*, which ſignified the Coming of the Emperour *Trajan*, who came from the Weſt, and was Native of *Spain*, §. 11.

4. *And there went out another Horſe that was red.*

At that time began another Reign and Government, that was remarkable for ſhedding of blood.

And

And Power was given to him that ſate thereon to take peace from the Earth.

And it was appointed, that in the times of *Trajan* and ſome of his Succeſſors, there ſhould be Peace no-where.

And that they ſhould kill one another.

Under *Trajan* and *Hadrian* there were many Seditions and Wars, eſpecially amongſt the Jews, as *Dion* and *Oroſius* do teſtifie; §. 12.

And there was given to him a great Sword.

For a ſign, that it was ordain'd; that at this time the great War of *Barchochebah* ſhould come to paſs.

5. *And when he had open'd the third Seal.*

To proceed in the paſſages notable in thoſe times.

I heard the third Beaſt ſay,

Namely, the third Angelical Captain ſtanding with his Hoſt towards the South; whoſe Enſign was a *Man.* By which is intimated the Coming of the Emperour *Septimius Severus,* who was Native of *Africa,* §. 13.

Come and ſee: And I beheld, and lo, a Black Herſe.

By reaſon of his ſevere Juſtice, §. 14.

And he that ſate on him,

Septimius Severus, and his Succeſſors, eſpecially *Alexander Severus.*

Had a pair of Ballances in his hand,

A token of their Juſtice.

6 *And*

6. *And I heard a Voice in the midſt of the Four Beaſts, ſay,*

As if an Edict were proclaimed, that no mans Wheat or Barley ſhould be taken away but for a juſt payment.

A Meaſure of Wheat for a penny,

That is, as much as a man can conſume in a day, for as much as a man earns in a day.

And three Meaſures of Barley for a penny; and ſee thou hurt not the Oyl and the Wine.

To ſignifie, that under the Reign of theſe Emperours, Juſtice ſhould be duely exerciſed, and the People of *Rome* well provided with Oyl and Wine.

7. *And when he had open'd the Fourth Seal, I heard the Voice of the Fourth Beaſt,*

That is, of the Fourth angelical Captain, whoſe Enſign was an *Eagle* turn'd towards the North; pointing at *Maximinus* out of *Thracia* §. 15.

Say, come and ſee.

8. *And I looked and beheld a Pale Horſe.*

Signifying a time, in which there ſhould be Famine, much Sickneſs and Mortality.

And his Name that ſate thereon was Death, and Hell follow'd after him; And Power was given to them over the fourth part of the Earth, to kill with Sword, and with Hunger, and with the Peſtilence, and with the Beaſts of the Earth.

Which in times of Famine and Peſtilence are

are wont to be very furious: And these Judgments were to reign in the time of *Maximinus* and his Successors, §. 17.

9. *And when he had open'd the Fifth Seal.* To pass on to the times of *Aurelian* and *Diocletian*, §. 18.

I saw under the Altar,
As slain Sacrifices. See the words of St. *Paul*, 2 *Tim.* 4. 6. *Phil.* 2. 17.

The Souls of them that were slain for the Word of God, and for the Testimony which they hold.

These are the massacred Christians, that suffer'd Martyrdom in the persecution of *Diocletian*, §. 19.

10. *And they cryed with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the Earth.*

To intimate the exceeding cruelty of this Persecution.

11. *And white Robes were given to every one of them.*

Signifying, that they were received into the number of the Blessed.

And it was said to them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

For there were yet to come some more persecutions under *Licinius Julian*, and the *Arrians*,

12. *And*

12. *And I beheld, when he had open'd the Sixth Seal,* (§. 20.) *and lo, there was a great Earth quake.*

For the whole *Roman* Heatheniſh State ſhould ſuffer a very ſtrange change, §. 21.

And the Sun,

Thoſe Heathen Gods, amongſt whom the *Sun* was worſhipped, as *Jupiter, Apollo, Adonis, Hercules*; and amongſt the People of the East, *Belus* and others.

Became black as Sack-cloth,

Their Splendour, that is, the honour of being worſhipp'd, was darkened, §. 22.

And the Moon became as blood.

And all the Honour alſo was darkned, which was given to thoſe Heathen Goddeſſes, amongſt whom the *Moon* was one, as *Juno, Venus, Diana, Proſerpina, Phœbe, Minerva, Iſis, Aſtarta*, and the like §. 23.

13. *And the Stars of Heaven fell unto the Earth, even as a Fig-tree caſteth her untimely Figs, when ſhe is ſhaken of a mighty Wind.*

The reſt of the Heathen Gods (§. 22.) were deſtroyed and rooted out.

14. *And the Heaven departed in a ſcrowl when it is rolled together.*

The whole Heatheniſh Prieſthood together with that Religion was aboliſhed. §. 25.

And every Mountain and Iſland were moved out of their places.

All

All Heatheniſh Temples, as well in high places (§. 26.) as in the plains (§. 27.) were deſtroyed in the time of *Theodoſius* the Firſt, §. 28.

15. *And the Kings of the Earth, and the great Men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themſelves in the dens, and in the rocks of the mountains.*

Maximianus, Galerius, Maxentius, Maximinus, Martinianus, Licinius, Julianus, the Emperours; *Eugenius, Arbogaſtes*, the Tyrants; together with many others, high and low, that labour'd either to ſupport the Old Religion, or to reſtore it, were all conſtrain'd to give place to Chriſtianity, and to hide their heads.

16. *And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.*

All the above-mentioned were at laſt reduced, ſhamefully to ſuccumb under the Victory of the Chriſtian Religion; and loathing to live, they fell into deſpair, fled, and hid themſelves.

17. *For the great day of his wrath is come, and who ſhall be able to ſtand.*

With ſuch and the like words were thoſe of the Heathen Religion at laſt compelled to acknowledge, that they were not able to reſiſt the progreſs of Chriſtianity.

The Second Hiſtorical Viſion

Taken out of the little open Book; the accompliſhment of which falls into theſe very times, reckoning from the Beginning of the Goſpel.

§ 30.

The Introduction.

CHAP. XX.

1. *AND I ſaw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rain-bow was upon his head, and his face was as it were the Sun, and his feet as Pillars of Fire.*

2. *And he had in his hand a little Book open*

(1) As the Son of God dictateth to St. *John* the Prophecy's of the Epiſtles, and God the Father brings forth the Prophecy's in the Sealed Book; ſo here God the Holy Spirit comes and giveth to St. *John* the third kind of Prophecy's, namely of meer Eccleſiaſtical Affairs, but deſcribed much more clearly. He is called an *Angel*, becauſe he is ſent from the

Father and the Son to predict to the Saints the Myſtery of the Kingdom of God; as hath been already deduced *chap.* 1. 1; in which regard and in reſpect of the like Miſſion Chriſt alſo is oft called an *Angel*; who alſo appear'd unto *Abraham* like an Angel, *Gen.* 18. 2. *Hebr.* 13. 2. But he appears (2.) In the form of a very mighty and eminent Angel, becauſe to Him belongs *Might* as well as to the Father and Son, *Apoc.* 7. 12. *chap.* 5. 12. (3.) He comes down from Heaven; which is alſo ſaid of him *Matth.* 3. 16. *Joh.* 1. 32, 33. whereby is intimated, that at this time St. *John* was no more in a rapture, but was return'd into the Body. (4.) He is clothed with a Cloud; even as he had in this form appear'd in the Transfiguration, *Matth.* 17. 5. and at the Aſcenſion of Chriſt, *Act.* 1. 9. And Clouds are ever made a Token of Divine Preſence, 1 *Reg.* 8. 10, 11. (5.) He hath upon his Head a Rain-bow, that Sign of favour, becauſe he is a Publiſher of the Divine Graces; whence he is alſo called the Spirit of Grace, *Hebr.* 10. 29. *Zach.* 12. 10. as alſo, becauſe he is himſelf the Bleſſed Rain from God, *Pſ.* 68. 9. *Ez.* 34. 26. (6.) His Face ſhineth as the Sun, for as much as he is the Spirit of Revelation, 2 *Cor.* 3. 18. and brings a clear Revelation in an open Book. (7.) His Feet are as Pillars of Fire, ſignifying that He will make fiery and

per-

pervading Steps, and ſeverely judge the world according to the Prediction of Chriſt, *Joh.* 16. 8. (8.) In this little Book are contained all Prophecies following upon this Tenth Chapter, concerning Spiritual things, and the State of the Chriſtian Church: as alſo that of the Seventh Trompet, *chap.* 11. 13. in regard that that handleth not, as the foregoing, of the Changes of the Civil Government, but of a Spiritual Change; which to ſee with his Eyes, St. *John* is made capable by eating this little Book. And though theſe Predictions are ſomewhat confounded after the obſcure manner of Prophetical Riddles, yet 'tis hoped, that by the above-delivered Paralleliſms and Synchroniſmes they may have been reduced into ſome good order.

And he ſet his right foot upon the Sea, and his left foot on the Earth.

To intimate, that, although out of the Sea and the Earth (according to *Apoc.* 13. 1, 11.) there ſhould riſe two ſuch Governments as would be very grievous and perilous to the Church, yet they are both under his Feet, and ſhall not quite oppreſs the Church.

3. *And cried with a loud Voice, as when a Lion roareth; and when he had cried, Seven Thunders utter'd their Voices.*

4. *And when the Seven Thunders had uter'd their Voices, I was about to write: And*

I heard a Voice from Heaven ſaying unto me, Seal up thoſe things which the Seven Thunders uttered, and write them not.

As the Prophecy of the little Book of this Angel extends over the whole time of the New Teſtament, ſo doth alſo the roaring of the ſame: and the Voices of the Seven Thunders. Now the Holy Ghoſt roareth with a ſtrong Voice, foraſmuch as he cauſeth the mighty Voice of the Word of God to be plainly heard during the whole time of the New Teſtament: Whence it is, that at all times men have been found that have endeavoured to declare the ſame aright: For, when God roareth, who can but prophecy? *Amos* 3. 8. And this is ever done to the benefit of the Church, and to the dammage of the Enemies thereof, as the Roaring of God, *Hoſ.* 11. 10. *Eſa.* 31. 4. But the Seven Thunders (amongſt whoſe noyſe yet there is always heard the Roaring of the Angel) do ſignifie the ſeveral grievous Judgments, which through the whole time of the New Teſtament have been divers ways inflicted: Which the Lord would not therefore have all publiſh'd, that ſo there might not accrue the more perſecutions to the Church, ſince indeed all Prophets for their predicting future Puniſhments have fallen under perſecution; as appears in the Examples of *Elias*, *Micha*, *Eſaias*, *Jeremiah*, *Chriſt*, *Stephen*, and many

ny more. But the laſt Thunder is probably that, of which is prophecyed *Apoc.* 20. 9.

5. *And the Angel which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his hand to Heaven.*

6. *And ſware by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein, that there ſhould be time no longer.*

7. *But in the days of the Voice of the Seventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſh'd as he had declared to his Servants the Prophets.*

The Holy Ghoſt ſweareth (which very often is ſaid of God in the Old Teſtament, even with ſuch a lifting up of hands, *Deut.* 32. 40. *Ex.* 6. 8. *Ez* 20. 5, 6.) that the Myſtery of the Kingdom of Chriſt, and of the glorious ſpreading of his Doctrine and Honour over the Earth, of which is ſo much to be found in the Prophecys of the Old and New Teſtament, ſhall be deferr'd no longer than to the Time of the Seventh Trompet, and that with this Seventh Trompet, all what belongs to the Time of this World, ſhall have an end, as 'tis ſaid, *Apoc.* 20. 9. 15.

8. *And the Voice, which I had heard from Heaven, ſpake unto me again, and ſaid:*

This is the Voice of Chriſt, which in the Prophecy of the Epiſtles, *chap.* 1. 10. and in the Prophecy of the Sealed Book, *chap.* 4. 1. had ſpoken with St. *John:* The ſame adverti-ſeth here again of a new kind of Prophecy.

Go, and take the little Book, which is open in the hand of the Angel, that ſtands upon the Sea and upon the Earth.

9. *And I went unto the Angel, and ſaid unto him, give me the little Book: And he ſaid unto me, Take it, and eat it up, and it ſhall make thy Belly bitter, but it ſhall be in thy mouth ſweet as hony.*

10. *And I took the little Book out of the Angels hand and ate it up; and it was in my mouth ſweet as hony; and as ſoon as I had eaten it, my Belly was bitter.*

To *eat* is as much as to get perfect knowledg *Ezech.* 3. 1. The *Sweetneſs* in the *Mouth*, is Joy from the Revelation; as is alſo intimated *Jer.* 15. 16. The *Bitterneſs* in the *Belly* is the Grief for the prophecyed miſerable condition of the Church, as 'tis alſo *Heb.* 4. 16.

11. *And he ſaid unto me, Thou muſt prophecy again before many People, and Nations, and Tongues, and Kings,*

By vertue of this little Book thou art made capable to ſee in a Viſion all the Prophecies now following; and it is to begin again, as twice already, to wit, in the Epiſtles, and in the Sea-

led

led Book, and it will concern the Religion of many Countries.

The Viſion in it ſelf.

Out of CHAP. XI.

1. *AND there was given me a Reed like unto a Rod;*

To wit, the Word of the Goſpel.

And the Angel ſtood ſaying, Riſe and meaſure, (§. 31.)

Then ſhalt thou find ſomething, that ſhall exactly agree with the Doctrine of the Goſpel in true Holineſs.

The Temple of God.

The Life and Doctrine of the Teachers of the Church.

And the Altar,

Of the Martyrs, which like Sacrifices are in theſe times numerouſly ſlain.

And thoſe that worſhip therein.

The remaining Chriſtians.

The Third Hiſtorical Viſion,

Whoſe Accompliſhment hath the ſame Beginning with the two former.

§. 32.

CHAP. XII.

AND there appear'd a great wonder in Heaven. a Woman,

The Chriſtian Church in the firſt times.

Clothed with the Sun,

That is, with the Brightneſs of the Sun of Righteouſneſs, Chriſt.

And the Moon under her feet.

Foraſmuch as ſhe treads under foot *Judaiſm*, which eſteems the Moon ſo high by reaſon of the Feaſts; and *Heatheniſm*, which walked at the light of the Night in much obſcurity.

And upon her Head,

In her beginning.

A Crown of twelve Stars.

The Doctrine of the twelve Apoſtles.

2. *And ſhe being with Child,*

That is, ſhe being by reaſon of the Propagation and Increaſe of Chriſtianity in a diſtreſſed condition. §. 33.

Cryed,

Cryed travailing in birth, and pained to be delivered.

She was expoſed to ſuffer many Perſecutions, both from Jews and Heathens, § 34.

3. *And there appeared another Wonder in Heaven,*

Which ſignified the Civil and Worldly Actions, as the other did the Spiritual.

And behold a great red Dragon,

Satan, as Ruler over the Roman Empire, which was yet Heathen, and very bloody and cruel.

Having ſeven Heads. § 35.

For the City of *Rome* ſtood upon ſeven Hills, and in the Empire of it there ſhould riſe up Seven Dynaſties, or Manners of Government, *viz.* 1. Kings. 2. Conſuls. 3. Dictators. 4. Decem-virs. 5. Trium-virs. 6. Emperours. 7. Divided Kingdoms.

And ten Horns,

To wit, upon the laſt Head; for in the time of the laſt, the Roman Empire was divided into Ten Kingdoms, that is, into many; § 36. whoſe number yet runs moſt upon Ten. Let us reckon from *A. Chr.* 456. [when there were theſe Ten; *viz.* (1.) of the *Britains*, § 37. (2.) of the *Saxons*, § 38. (3.) of the *Franks*, § 39. (4.) of the *Burgundians*, § 46. (5.) of the *Weſtrogoths*, § 41. (6.) of the *Suevians* and *Alans*, § 42. (7.) of the *Vandals*, § 42. (8.) of the *Allemans*, § 44. (9) of the *Oſtrogoths*,

goths, § 45. (10) of the *Grecians*, § 46.] until now.

And Seven Crowns upon his Heads.

To ſignifie, that each of his Heads did in his time partake of the higheſt Dignity. § 47.

4. *And his Tail*,

The Appurtenances of his Power and Force, §. 48.

Drew the third part of the Stars of Heaven,

Encompaſſed the third part of the Princes and Rulers of the World; the *Roman* Empire comprehended the third part of the World under it, that is, or ſo much of the world as in the time of St. *John* was known.

And did caſt them to the Earth,

And made them ſubject to him.

And the Dragon ſtood before the Woman,

And lay in wait for her Seed.

Which was ready to be delivered. § 49.

Which was to bring forth many Chriſtians.

To devour her Child as ſoon as it was born.

That ſo her Seed might not grow and wax ſtrong.

5. *And ſhe brought forth a Man-child*;

Who in a certain manner was to reſemble the Lord Chriſt, and is nothing elſe but Chriſtianity it ſelf, and the Manly conſtant Profeſſors and Defenders thereof.

Who was to rule the Nations with a rod of Iron. § 20.

That

That is, with the Sword; forasmuch as being grown up, it should one day subdue under it self the whole Heathen Empire.

And her Child was caught up,

It was taken up on high, and advanced to great Dignity and Honour.

To God,

That is, to the higest place of Magistracy, where sit the Gods of the Earth.

And to his Throne. § 51.

And to the Throne of the Empire; which was fulfill'd in *Constantine* and his Successors.

6. *And the Woman fled into the Wilderness.*

Not in a moment, but little by little; as shall be said more fully hereafter.

Where she hath a place prepar'd of God, that they should feed her there 1260 *days.*

Even as the Church of the Israelites after their coming out of *Egypt* was fed by God in the Wilderness.

7. But how was it, that the Dragon who did so narrowly observe the Woman, yet devoured not her Child?

And there was War in Heaven,

Namely, at the time when the Woman was in Travel.

Michael and his Angels

Invisibly, besides the Martyrs and Confessors.

Fought against the Dragon,

With the Devil, who in the Romish Heathenisme

iſme was the Supreme Head, and lay in wait for the Child of the Woman, that is, had a mind to ſuppreſs Chriſtianity.

And the Dragon fought and his Angels,

That is, the Devil together with the Romiſh Tyrants and Perſecutors.

8. *And prevailed not.*

The Fight laſted ſo long, until Chriſtianity was grown up, and had obtained great temporal power at the time of *Conſtantine*; when Heatheniſme began to totter, and Satan was by degrees beaten out of the Field.

Neither was their place found any more in Heaven.

For all Idols and their Temples, Images, and Altars, were abolilh'd.

9. *And the great Dragon was caſt out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world,*

By Idolatry, and had hitherto poſſeſſed the whole *Roman* Empire.

And he was caſt out into the Earth, and his Angels were caſt out with him.

That is, he was, together with all the Evil Spirits, that had been hitherto worſhipped for Gods, caſt down from the height of this Divine Honour, into utter contempt and ignominy.

10. *And I heard a loud voice, ſaying in Heaven, Now is come,*

And

And ſhews it ſelf.

Salvation and Strength.

Now the full Victory is obtained.

And the Kingdom of our God, and the Power of his Chriſt.

All this is now exalted, and dareth ſhew it ſelf upon the Throne of the Empire.

For the Accuſer of the Brethren is caſt down, which accuſed them before our God day and night.

§ 52.

11. *And they,*

Namely, our Bretheren, the Angels and Believers.

Overcame him by the Bloud of the Lamb, and by the Word of their Teſtimony, and they loved not their lives unto the death.

12. *Therefore rejoice, ye Heavens, and ye that dwell in them*

Over this Victory.

Woe to the Inhabitants of the Earth and of the Sea,

That is, to all men that live on Earth,

For the Devil comes down to you,

Although he be caſt down, yet he hath ſome that adhere to him, eſpecially amongſt Vulgar Spirits, that ſtick to the Earth.

Having great wrath.

Becauſe he ſeeth, that in a ſhort time, after the times of *Conſtantine* and *Theodoſius*, he muſt be totally caſt out, when the generality of the

the people will receive Baptiſm; therefore he is extremely wroth, and ſtriveth by all means and ways to wring the Victory out of the hands of the Church.

Becauſe he knoweth that he hath but a ſhort time.

Wherefore he ſeeketh out other means to do her miſchief.

The

The SECOND PART.

The Vision of the New Testament, from the Extirpation of Heathenism unto the Ruin of the Spiritual *Babylon*; comprehending two sorts of Visions, whereof some go through all these times, some do only take their beginning towards the End of this Period, and treat of the Ruin of *Babylon*.

First those Historical Visions that pass through, concerning the Temporal *or Secular Actions of this Time.*

CHAP. VIII.

1. *AND when he had open'd the Seventh Seal, there was silence in Heaven about the space of half an hour.*

For the Angel, who at this time in this Heavenly Tabernacle seen by St. *John* administred

niſtred the Prieſtly Office, was about to burn the Offering of Incenſe; wherefore there was ſilence, as was uſual in the Jewiſh Ceremonies. See *Luk.* 1, 10.

2. *And I ſaw the Seven Angels,*

As the Miniſters of God, which he would employ to execute his Commands, as in other Kingdoms, ſo alſo in the Empire.

Which ſtood before God, and to them were given Seven Trompets.

To ſound Alarm by reaſon of the approaching ſeven-fold Plagues, by which the Roman Empire was to be puniſhed.

3. *And another Angel came,*

As a Prieſt.

And ſtood at the Altar;

Of the Burnt-offering, where, before, the Souls of the ſacrificed Martyrs had cryed to God for vengeance of the blood-ſhed; which vengeance was only differred, till their Brethren ſhould be added; which was now done.

Having a golden Cenſer; and there was given unto him much incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar which was before the Throne.

That is, he ſhould preſent before God the manifold Prayers of all the holy Martyrs, that had hitherto cryed for vengeance.

4. *And the ſmoak of the Incenſe, which came with the Prayers of the Saints, aſcended up before God out of the Angels hand.*

For

For he actually presented those Sollicitations

5. *And the Angel took the Censer and filled it with fire of the Altar.*

Of the Incense-offering.

And cast it into the Earth.

To signifie, that those prayers have contained nothing but Vengeance upon those that dwell upon Earth, because of the great persecutions against the Christians.

And there were voices, and thunderings, and lightnings, and an earth-quake.

For God gave to this Prayer a gracious answer by his usual voice of thunder from Heaven, namely, that it should be done, what the Saints had prayed for.

6. *And the Seven Angels, which had the Seven Trumpets, prepared themselves to sound.*

For God was resolved no longer to put off the vengeance.

7. *And the first Angel sounded,*

The first Plague broke in after the death of *Theodosius II.* about the year 395.

And there followed Hail (§ 53.) and Fire,

A terrible irruption of Northern Nations, who beat down all like Hail, and run on like Fire; namely, *Alaricus* the King of the *Goths* in the year lately mention'd came out of *Thracia* and *Macedonia.* § 54.

Mingled with blood.

For there was no small effusion of bloud.

And they were caſt upon the Earth.
Namely, the firſt irruption began in *Macedonia*, and paſſed through *Theſſaly*, *Achaia*, *Peloponeſus*, *Epirus*, and then through *Dalmatia* and *Pannonia*, into *Italy*: The ſecond, reached *Italy*: The third, *France*, *Spain* and *Africa*; all *Roman* Land and Juriſdiction.

And the third part of the Trees was burnt up.
Theſe are the Grandees and Rich men, § 55.

And all green Graſs was burnt up.
This denoteth the ruine of the common people.

8. *And the ſecond Angel ſounded, and as it were a great Mountain burning with Fire was caſt into the Sea.*
The City of *Rome* was in the year 410. taken by the ſaid *Alaric*, and plunder'd, and burned; and ſo became like a burning Mountain in this her fall and deſolation, § 56. But this fall paſſed principally over the *Sea*, that is, the *Roman* Juriſdiction, becauſe all Countries, under the ſame, fell thereby into extreme miſery, and were taken by foreign Nations, § 57.

And the third part of the Sea became bloud.
The *Roman* Empire was up and down filled with bloud.

9. *And the third part of the creatures which*

which were in the Sea, and had life, died.

The *Roman* Legions and Souldiery, which lay up and down in Garrisons, were beaten.

And the third part of the Ships were destroyed.

The *Roman* Magistrates and Officers by whose means and managements the City of *Rome* did traffick with her Provinces, and these with Her, and all other things hereunto belonging, were removed and destroyed.

10. *And the third Angel sounded, and there fell a great Star from Heaven, burning like a Lamp.*

This fall of the intimated Comet is the fall and ruine of the Imperial Seat in *Rome*, which lasted as short a time, as Comets use to last: when namely the last Emperour at *Rome Augustulus* in the year 476. was vanquished and slain by the King of the *Heruls*, *Odoacer*.

And it fell upon the third part of the Rivers, and the Fountains of waters,

And this Fall was very pernitious to the Towns and Villages of the *Roman* Jurisdiction.

11. *And the name of the Star is called Wormwood.*

That Emperour *Augustulus* was a Prince full of bitter miseries and calamities. See above §. 16.

And the third part of the waters became Worm-wood

The Towns and Villages of the *Roman* Empire were filled with miſery. Compare *Ruth.* I. 20, 21.

And many men died of the waters, becauſe they were made bitter.

In that bitter and calamitous time many men periſhed.

12. *And the fourth Angel ſounded, and the third part of the Sun was ſmitten.*

About the year 542. began again in good earneſt the great *Oſtro-Gothic* War, in which the Kingdom of the *Goths* came to an end, and the power of the City of *Rome* to domineer over other Cities and Countries ceaſed. See concerning the ſignification of theſe Images below in the Explanation of the 12, 13, 14, 15, 16, 17. Image of Dreams.

And the third part of the Moon;

The Dignity of the Conſulat of *Rome* did alſo ceaſe at the ſame time.

And the third part of the Stars.

Likewiſe the Dignity of the whole Senate at *Rome.*

So as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

So that *Rome*, which hitherto even under the Kingdom of the *Oſtro-Goths* had yet diffuſed

ſed its Luſtre, was now become contemptible and obſcure, and conſtrained to be ſubject, and pay tribute to the City of *Ravenna*, where the Exarch dwelled.

13. *And I ſaw and heard an Angel flying thorow the midſt of Heaven, ſaying with a loud voice, Wo, Wo, Wo to the Inhabitants of the Earth, by reaſon of the other Voices of the Trompet of the three Angels, which are yet to ſound.*

As the Lord God with the former plagues hath chiefly puniſhed the Idolatry and Cruelty of the Heathen City of *Rome* even unto the third and fourth generation (not regarding that at laſt they were Chriſtians;) ſo hath he puniſhed with the following plagues the Idolatry and Pride of *Rome* Chriſtian. For, ſeeing that Satan by ſuch Idolatry as is ſpoken of by St. *John* 9. 20, got by degrees new power in the Heaven, out of which he had been ejected; the Lord would not leave thoſe, that had open'd the firſt door to it, unpuniſhed. Wherefore here is thrice pronounced *Wo* over it; even as the Lord Chriſt pronounceth *Wo* over all offences, *Matth.* 18. 7.

CHAP. IX.

1. *AND the fifth Angel ſounded, and I ſaw a Star fall from Heaven unto the Earth.*

The falſe Prophet *Mahomet*, whom the wrath of God ſuffer'd to riſe and to proſper, for the puniſhment of men.

And to him was given the Key of the bottomleſs pit.

And he obtained knowledge to broach a falſe and damnable doctrine.

2. *And he open'd the bottomleſs pit:*

He did about the year of our Lord 622. write the Alcoran, that damnable book, which hath open'd Hell to ſo many thouſands of people.

And there aroſe a ſmoak out of the pit, as a ſmoak of a great furnace.

The Doctrine of *Iſlamiſtery*, as the Mahumetans call it, was like a ſmoak ſpread far and near.

And the Sun and the Air was darkned by reaſon of the ſmoak of the pit.

The Earth, which by the Sun of Righteouſneſs, Chriſt, and by his Spirit was now very much enlightened, became by this Doctrine miſerably infected,

3. *And*

3. *And there came out of the ſmoak Locuſts upon the Earth.*

From the occaſion of this Mahumetan Doctrine, which commands this Religion to be propagated by the Sword, the *Saracens* (a people, which marches in ſuch multitudes, as Locuſts do, to which they are alſo compared, *Judg.* 7. 12.) began to ſpread themſelves up and down in the world, and that from *Arabia*, juſt as the *Ægyptian* Locuſts were by an Eaſt wind blown over out of that Country, *Exod.* 8. 13, 14. Now that *Locuſts* have elſewhere alſo that ſignification, appears not only out of *Joel* 1. 4, 6. *chap.* 2. 25. but alſo from the Oriental Imagery of Dreams, below N°. 27. 28.

And unto them was given power as the Scorpions of the Earth have power.

Not only to waſte whole Countries as Locuſts do, but alſo to poyſon the Souls of men with the ſting of the venemous Mahumetan Religion, and every where to draw after them this Doctrine like a poiſonous Scorpion-tail.

4. *And it was commanded them, that they ſhould not hurt the graſs of the Earth, neither any green thing, neither any tree,*

As Locuſts commonly uſe to devour Graſs, and what elſe is green, *Ex.* 10. 15.

But only thoſe men which have not the

Seal of God in their Foreheads.

Whereby is ſignified, that they were not common Locuſts, but ſuch as ſhould annoy and plague thoſe men, that did live without the imitation of the Life of Chriſt: (For when in the Holy Scriptures is ſomething adſcribed to an Image, which belongs not to it for it ſelf, the ſame belongs to the explication and ſignification of that image.)

5. *And to them it was given that they ſhould not kill them,*

For the *Roman* Empire it ſelf, namely *Italy* and *Conſtantinople*, was not wholly taken by the *Saracens.*

But that they ſhould be tormented five months.

For ſo long alſo did naturally continue the Plague of Locuſts, *Plin.* 11. 29. But here may alſo be underſtood Five year-months, that is, 150 years; for ſo long have the *Saracens* kept *Italy* diſcompoſed and in a miſerable condition; from *Ann.* 830. to 980.

And their torment was as the torment of a Scorpion, when he ſtriketh a man.

As doing more miſchief with the Doctrine, than with Arms.

6. *And in thoſe days ſhall men ſeek Death, and ſhall not find it, and ſhall deſire to dye, and Death ſhall flee from them.*

To the end that it may not be thought, as

if this Scorpion-plague of the Mahumetan Doctrine did only work by propagating that Religion; it is to be known, that at the ſame time there will be raiſed ſuch warlike commotions, that men will be weary of their lives.

7. *The Shapes of the Locuſts were like unto Horſes*

Or unto Horſe-men.

Prepared to Battel,

They ſhall break in with great multitudes as Locuſts do, and yet they are all Souldiers and good Horſe-men, *Joel* 2. 4.

And on their Heads were as it were Crowns of Gold,

For they ſhall obtain great Victories, and take many Kingdoms and Countries; as alſo they did; for the *Saracens* took *Paleſtina*, *Syria*, both *Armenia's*, the leſſer, *Aſia*, *Perſia*, *India*, *Egypt*, *Numidia*, *Barbary*, *Portugal* and *Syria*, in the ſpace of about 80 years; and they alſo maſter'd a part of *Italy*, and came to the very Gates of the City of *Rome*. To all which are to be added *Sicily*, *Candia*, *Rhodus*, *Cyprus*, and almoſt all the Iſlands of the *Mediterranean*. Whence 'tis, that here no mention is made of a third part, becauſe this Plague did far extend it ſelf beyond the limits of the *Roman* Empire.

And their Faces were as the Faces of Men.

To

To confirm the more that they were Men, not Locuſts.

8. *And they had hair as the hair of women.*

They are *Arabians* by Nation, whoſe faſhion it is to bind up their hair with hair-ſtrings, like women. *Plin.* l. 6. c. 28. *Camerar. hor. ſubcis.* 1. c. 93.

And their teeth were as the teeth of Lyons. They are ſtrong, and cruel and fierce, *Joel* 1. 6. *Dan.* 7. 7, 23.

9. *And they had Breſt-plates as it were Breſt-plates of Iron.*

All this belongs to the deſcription of warlike preparations.

And the ſound of their wings was as the ſound of chariots.

Their War will as it were fly from one place to another; ſo ſuddenly will they obtain victories wherever they come, *Joel.* 2. 5.

10. *And they had tails like unto Scorpions, and there were ſtings in their tails*; (ſee verſ. 3.) *And their power was to hurt men five months.*

Becauſe that the number of five months is yet repeated again, it ſeems that the meaning alſo imports twice 150, that is 300 years, which is very near the duration of the Kingdom of the *Abaſidars*, from A. 750. when thoſe *Caliphs* began, who had their reſidence

at

at *Bagdad*, until 1053. when the Turkiſh King *Togrulbec* took *Bagdad* from them. Yet it is not neceſſary, ſo preciſely to urge this Explication; but we may acquieſce in that, which was given before upon *verſ.* 5. ſo that the repetition of the five months may ſignifie a confirmation of the former.

11. *And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but the Greek tongue hath his name Apolljon.*

The Devil was their ſupreme Head, although they talk of nothing but that One God, that made Heaven and Earth. The two names of the Devil, 'tis true, ſignifie as much as a Deſtroyer; but do withal regard the capital doctrine of the *Saracens* concerning the one only God that hath made Heaven and Earth, §58.

12. *One Woe is paſt, and behold there came two Woes more hereafter.* (See ch. 8. 13.)

13. *And the ſixth Angel ſounded, and I heard a voyce from the horns of the golden Altar, which is before God,*

14. *Saying to the ſixth Angel, which had the Trompet, Looſe the five Angels,*

Namely the four Sultanies of the Turkiſh Dominion. For, that under the name *Angel* are often underſtood thoſe, over whom they are ſet, is not uncommon in this Book, eſpecially

cially becauſe theſe looſed Angels by and by (Verſe 16.) are called an *Army of Horſemen*

Which are bound in the great River Euphrates.

Which have hitherto kept themſelves on both ſides of *Euphrates*, *viz.* thoſe of *Bagdad*, of *Ceſarea*, of *Aleppo*, and of *Damaſcus*. For although *Scilix* (in *Chriſtoph. Richerius de Origin. Ture.*) maketh mention of a fifth, that is, the *Antiochian* Government; yet is that not much to be accounted of, becauſe, firſt, it poſſeſſed but a ſmall extent of Land. 2. It was far diſtant from *Euphrates*. 3. It laſted but 14 years.

15. *And the four Angels were looſed, which were prepar'd for an hour, and a day, and a month, and a year, to ſlay the third part of men.*

The *Turks* began to march out, about the year of our Lord 1289. (after that A. 1258. the *Caliphat* of *Bagdad* was taken away by the *Tartars*, and with it the firſt Woe had an end;) who at the appointed time, to wit, after the lapſe of a day, month and year, that is, 396 year, ſhould aboliſh the Roman Empire, which was yet preſerved at *Conſtantinople*, by taking this very City. And ſo it came to paſs; for from the beginning of the Dominion of *Togrulbec*, when he took *Bagdad*,

A.

A. 1057. unto the taking of *Conſtantinople* in A. 1453. there are juſt 396 years.

16. *And the number of the Army of the Horſe-men were two hundred thouſand thouſand.*

That is, the Turkiſh Cavalry was very numerous; and 'tis known, that the *Turks* lead very great Armies into the field.

And I heard the number of them.

Which elſe, by the Viſion, I could not have numbred.

17. *And thus I ſaw the Horſes in the Viſion, and them that ſate on them, having breſt-plates of fire, and of hyacinth, and brimſtone.*

I got a nearer view of them, when they diſcharged their Piſtols and Carabins; and then their Breaſts ſeem'd to me fiery, and blew, from the blewiſh ſmoak, and ſulphureous from the ſmell of the Powder.

And the heads of the Horſes were as the heads of Lyons.

The heads of the Horſe ſeemed very fierce and terrible to me.

And out of their mouths iſſued fire, and ſmoak, and brimſtone.

So it appear'd to me, when they diſcharged, and when I ſaw the Flame, and Smoak, and ſmelled the Powder.

18. *By theſe three,*

That is by the means of the Pieces of Ganonn

Was,

Was the third part of men killed, by the Fire, and by the Smoak, and by the Brimſtone, which iſſued out of their mouths.

Was the Roman Juriſdiction, eſpecially that of *Conſtantinople*, overcome and ruined: As 'tis alſo expreſly recorded by *Chalcondylas*, that *Mechmet* with exceeding great pieces of Ordnance did ſo preſs that City, that he took it by force.

19. *For their power is in their mouths.* They aſſaulted every thing before them with their terrible Arms.

And in their tails, which were like unto Serpents; and they had heads, and with them they do hurt.

They alſo left every where behind them the Serpentine venom of the Mahumetan Doctrin, and therewith they did as much miſchief, as with their Arms. But this may alſo conveniently be underſtood of the Artillery; for a Peece of Cannon hath its force in the mouth, and at the other end is the Head-work, namely the Ball, and the Powder-chamber, and there alſo are the Gunners to diſcharge it.

20. *And the reſt of the men which were not killed by theſe Plagues, yet repented not of the works of their hands, that they ſhould not worſhip*

And adore

Devils, § 59.

Angels

Angels and the Dead.

And Idols of gold, and ſilver, and braſs, and ſtone, and wood, which neither can ſee, nor hear, nor walk. § 60.

21. *Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts.*

This is a Deſcription of that Chriſtianity which was at that time, and of thoſe parts, which were not ſpoiled by the *Turks*. For this cannot be well underſtood of the Countries beyond *Euphrates*, becauſe the forces of the *Turks* were very little converted that way, but moſt of all this way, where meer Chriſtians lived.

Of

The thorow-passing Historical Visions, touching the State of the Christian Church *at this time are principally Six.*

TWo, of the State of the Church in common, as far as it concerns the Good and Bad both together, as

1. *Of the outer Court of the Temple, trod under foot by the Gentils.*
2. *Of the Woman in the Wilderness.*

Two, of the State of the Apostats of the Church, as

1. *Of the Two Beasts, the Ten-horn'd and the Two-horn'd.*
2. *Of the Whore of Babylon.*

Two, opposite to these, of the State of the remaining true Believers, as

1. *Of the Two Witnesses.*
2. *Of the Number of the Sealed Virgins.*

Of

Of the Outer Court.

Out of CHAP. XI.

2. *But the Court, which is without the the Temple,*

The Life of those, that are farther off from the times of Christ; as the Outer Court was more distant from the Mercy-seat, than the Inner.

Leave out, and measure it not,

You need not trouble your self to examin by the Rule of the Word of Christ and his Apostles; for you will come far short.

For it is given unto the Gentils,

For it is altogether made up with an Heathenish manner of living, and of serving God; forasmuch as they live in the flesh, without any denyal of their natural desires and lusts, and, like the Heathen, worship Angels, and deceased Saints; and also introduce again the Adoration of Images, as it was customary among the Gentils. § 61.

And the holy City,

Or that place, where those of the holy City and the people of *Israel* might else worship, that is, that time, when the Church of God

ſhould be an holy City, and worſhip according to the Doctrin of Chriſt and his Apoſtles.

Shall they tread under foot,

They ſhall fill with an heatheniſh way of divine Service.

Forty and two months.

Theſe are times of Darkneſs, where the Moon (a Night-light) ruleth; and they denote 1260 years; whoſe beginning is to be reckoned from the times, when Pope *Gregory* the *Great* openly introduced into the Church the Doctrin of the Invocation of Saints, and the Uſe of Images; *viz.* about the year 600: And theſe 42 months ſhall end about the year 1860. § 63.

Of

Of the Woman in the Wilderneſs, whoſe ſignification falls juſt into theſe times.

Out of CHAP. XII.

13. *AND when the Dragon ſaw, that he was caſt unto the Earth,*

When Satan ſaw, that after the times of *Theodoſius* II. he was caſt down from his Supremacy, and the Worſhip of Idols totally aboliſh'd.

He perſecuted the Woman which had brought forth the Man-child.

Labour'd to do all the miſchief he could to the Chriſtian Church.

14. *And to the Woman were given two wings of a great Eagle;*

As God pulled the Church of the *Iſraelites* out of the mouth of the *Egyptian* Dragon, *Pharao*, and carried it as upon Eagles wings in the Wilderneſs, *Exod.* 19. 4. ſo he plucked the Chriſtian Church out of the paws of the infernal Dragon, and gave her ways to eſcape, namely the two Wings of the Roman Eagle, the Grecian and Latin Empire, by which ſhe was principally protected.

That ſhe might flee into the Wilderneſs into her place, where ſhe is nouriſhed

That under that corrupt ſtate of ſad Apoſtacy, in which ſhe fared no better than the Church of the *Iſraelites* in the Wilderneſs, with the Golden Calf and *Baal-peor*, ſhe might yet be ſtill preſerved.

For a time, two times and half a time.

That is, three years and an half, or 42 months, or reducing theſe to days, and counting the Days for Years, 1260 years; which do begin from the time, when in the Church the Defection to Idolatry, or the worſhipping of Spirits and Images began, *viz.* about the year 600, when *Gregory the Great* was yet Pope; and ſoon after him *Boniface* cauſed himſelf to be by the Emperour *Phocas* declared the Univerſal Biſhop, and the Head of the Chriſtian Church: which 1260 will have their end about 1860. §. 64.

15. *And the Serpent caſt out of his mouth water, as a flood, after the Woman.*

When the Church was delivered out of the Heatheniſh *Egypt*, and was in her Journey towards the Wilderneſs, travelling to the place of her Suſtentation, it fared with her as it did with the *Iſraelites* that fell in danger on the ſhore of the *Red Sea*: For, Satan raiſed the dangerous Doctrine of the *Arrians* and other Hereticks.

That

That he might cauſe her to be carried away of the floud.

As indeed he had almoſt prevailed; foraſmuch as whole Chriſtianity in a manner was immenſed in the *Arrian* Hereſy in the times of *Athanaſius.*

16. *And the Earth helped the Woman.*

As a water powred out is wont to be drunk up by the dry Earth, ſo was at laſt this Heretical Doctrine by the number of the Orthodox Teachers in the Councils as 'twere ſwallow'd up and done away; although then already, many, yea the moſt of them were earthly minded.

And the Earth open'd her mouth.

And theſe taught with all their power, that the *Arrian* and other Heretical Doctrines were damnable.

And ſwallow'd up the floud, which the Dragon caſt out of his mouth.

In ſuch a manner that the Hereticks were ſtopp'd, and the Heretical Doctrines had no further progreſs in the Church.

Of the two Beaſts, the Ten horn'd and the Two-horn'd

Out of CHAP. XII.

17. *AND the Dragon was wroth with the Woman.*

Satan was wroth, that he was driven out of the *Roman* Empire, and could not overwhelm the Chriſtian Church with Hereſies, but that notwithſtanding ſhe was come to her hidden place of ſafety. Wherefore ſeing he could do nothing more by open force, he ſought to take another courſe.

And went to make war with the remnant of her ſeed,

He purpoſed to make war, by means of the two following Beaſts, with thoſe, whom the Church ſhould bring forth in the Wilderneſs.

Which keep the Commandements of God,

Which are ſuch people, as rule themſelves according to the word and precept of the Holy Scriptures.

And have the Teſtimony of Jeſus Chriſt.

Namely, Marks of the genuine Follwers of Jeſus Chriſt, even unto the Crown of Martyrdom.

CHAP.

CHAP. XIII.

1. *AND I ſtood upon the Sand of the Sea.* Whence the Ten-horn'd Beaſt was to riſe up.

And I ſaw a Beaſt riſe up out of the Sea.

I ſaw the whole *Roman* Empire before my eyes all at once to riſe up by the Conflux of a great multitude of people.

Having Seven Heads.

Or Seven Dynaſties. The *firſt* Head ſignifieth the Government of the *Kings*. The *ſecond*, of the *Conſuls*. The *third*, of the *Tribuns*. The *fourth*, of the *Decem-virs*. The *fifth*, of the *Trium-virs*. The *ſixth*, of the *Cæſars*. And the power of theſe Heads was ere this extinct at *Rome*: [But I ſaw the Beaſt on the *Roman* Empire in the power of its *Seventh* Head, namely, in the State of its Diviſion, which Dynaſty took her firſt beginning about the time after the Nativity of our Lord Chriſt *four hundred* and *fifty*; ſee *chap.* 12. 3; but came afterwards to greater ſtrength, when theſe Kingdoms embraced the Chriſtian Doctrine, and when at laſt *An.* 607. *Boniface* III. took to himſelf the honour of the Primacy and Oecumenical Epiſcopacy: Since which time all the Chriſtians Kingdoms, at that time in being, became ſubject to the *Roman* See in Eccleſiaſtical matters.

And

And ten horns.

To wit, on the laſt Head These are the Ten, that is, the many Kingdoms, into which the Roman Empire was divided by the irruption of the many barbarous Nations; as above hath been already explain'd. And theſe *Ten Horns* are the *Formale* of this *Seventh* Head, as being fit to be called the Head, or the State of the Diviſion: And although theſe Kingdoms are changed various ways, yet for the moſt part there have been *Ten* or almoſt Ten of them.

And upon his Horns ten Crowns.

Theſe Kingdoms were all come up by War and Victory.

And upon his Head the names of blaſphemy.

In all theſe Dynaſties Idolatry did reign. For that by Blaſphemy is underſtood Idolatry, doth not only appear from the nature of the Beaſt, but alſo from the frequent uſe of this word in the Holy Scriptures, as *Ezech.* 20. 27. *Eſa* 65. 7. *Deut.* 31. 20. *Jer.* 23. 15, 17. *&c.* And this is alſo acknowledged by Scholaſtick Writers.

2. *And the Beaſt which I ſaw, was like unto a Leopard.*

Not terrible to look on, much to terrifie the Church; but like a fine ſpeckled Leopard, to which other Beaſts, partly becauſe of its fine skin, partly becauſe of its good ſent,

do

do aſſociate themſelves: And in this reſpect it had withal the nature of the *Grecian* Monarchy in *Daniel*, *viz.* as *that* was divided into many parts, ſo alſo was this Dynaſty divided into many Kingdoms.

And his feet were as the feet of a Bear,

Herein it was like to the *Perſian* Monarchy, not only in reſpect of rapine, but alſo in regard of the Counſellors, which in both Kingdoms were Spiritual men, there *Magi*, here *Clerici*.

And his mouth as the mouth of a Lyon,

Wherein it reſembleth the *Babylonian* Monarchy, which is therefore chiefly famous, that it hath ſpread Idolatry; to ſay nothing of the Cruelty of this Dynaſty.

And the Dragon,

When he could effect nothing with the Hereſies.

Gave him

Secretly introduced again into this Dynaſty,

His power,

The Spirits that before had been powerful in the Heathen State, became now by the renew'd Idolatry, powerful again by the abundance of Images, which about the year 600 were brought into the Church.

And his ſeat and great authority.

All that Satan in the fight with *Michael* and his Angels and the Believers in the primitive Church

Church had loſt, he regained in theſe times, namely all his greatneſs and the power of darkneſs.

3. *And I ſaw of his Heads*

Which had all names of Blaſphemy upon them, and were idolatrous.

One,

Namely the Sixth, the Dynaſty of the Emperours.

As it were wounded to death.

His Idolatry having through the Converſion of the Emperours to the Chriſtian Faith received a deadly wound, which wound continued as long as Idolatry was not again introduced into Chriſtianity.

And his deadly wound was healed.

Namely when the Emperours, together with the other Kingdoms of Chriſtianity, by degrees began again to grow Idolatrous, and to wear the names of Blaſphemy; till at length the *Seventh* Head came to a full ſtrength, and the *Sixth*, namely the Emperour, was no more conſider'd, but was reckoned amongſt the Horns of the Seventh.

And all the world

The before ſo called *Roman* Juriſdiction.

Wondred after the Beaſt,

Then every one wondred at this Seventh Goverment and Dynaſty, and it was raiſed to great dignity; all Horns and Kingdoms became

came great and mighty, and all fell over to its gliſtering Religion.

4. *And they worſhipped the Dragon,*
And they unawares became ſubjected again to the Dragon.

Which gave power unto the Beaſt,
Who brought back again into this Dynaſty the power of the Idolatrous darkneſs.

And they worſhipp'd the Beaſt,
And they became ſubject to this Dynaſty, foraſmuch as the Horns grew by degrees very mighty, and ſpred their power very far.

Saying, Who is like unto the Beaſt? who is able to make war with him?
Examples whereof, are found in the Victorious Kings of *Spain* and *France*, ſoon in the firſt times.

5. *And there was*
In progreſs of time
Given unto him a Mouth ſpeaking great things, and blaſphemies,
To underſtand wherein the power did conſiſt, which the Dragon gave to the Beaſt, we are to know, that God ſo order'd it, that indeed in this Dynaſty great and deep Myſteries were taught, witneſs the Scholaſtick Divinity; but together with it was exceedingly propagated the Doctrine of the Idolatrous worſhipping of Spirits and Images (which is to be called

led a very Blaſphemy; of which may be found examples *Ezech.* 20. 27. *Eſa.* 65. 7. *Jer* 23. 15, 17, *&c.)* and that with a temporal arm.

And power was given unto him to continue 42 months.

Theſe 42 months are times of Darkneſs, as the Moon (by the courſe of which we reckon months) is ſeen in the Heavens by night: And they begin at the time, when the Defection to Idolatry did actually and fully break out in the Church, which was about the year of our Lord God 600. and they end about the year 1860. And this Blaſphemy belongs properly to the *Seventh* Head, namely *that* was to laſt ſo long as *this*; as was alſo ſaid above, that the Heathens ſhould tread the Holy City under foot for the ſpace of 42 months §. 65.

6. *And he open'd his mouth.*

Not ſo ſoon as he roſe out of the Sea, but when it was grown ſomewhat potent: For, not preſently about the time of the Diviſion, but a while after became theſe Kingdoms ſubject to the *Roman* See, and open'd their mouth, as this Prophecy importeth.

In Blaſphemy againſt God.

In Idolatry.

To blaſpheme his name,

To deal in Images, after an Idolatrous manner,

manner, and to give them Divine names.

And his Tabernacle,

To exerciſe Idolatry with the Body of Chriſt, which is the Tabernacle wherein the Godhead dwelleth bodily (*Col.* 2; and the Temple, which himſelf did build up again in three days, *Joh.* 2.

And them that dwelt in Heaven.

To commit Idolatry with the Heavenly Spirits and deceaſed Saints.

7. *And it was given him to make war with the Saints and to overcome them,*

A while after when he was become yet more powerful, it was permitted him by God to make war with the true Believers; which began *Ann.* 1160. when the *Waldenſes* began to appear, and the *Albigenſes* (§. 66.) And after that there are to be found ſeveral Examples of ſuch wars.

And power was given him over all Kindreds, and Tongues and Nations.

So that for a long time there was found no Kindred, nor Nation, which was not ſubjected to this Idolatrous Dynaſty.

" 8. *And all that dwell upon the Earth*

" In the before thus called *Roman* Govern-
" ment.

" *Shall worſhip him,*

" Comply with his Religion and Idolatrous
" Worſhip.

' *Whoſe*

"*Whoſe names are not written in the Book*
"*of Life, ſlain from the Foundation of the*
"*world.*

"Leaſt any one ſhould think, he may with-
"out danger very well ſubject himſelf to him
"and his manner of Serving God, let him
"take notice, what danger depends upon
"it.

9. *If any man have an Ear, let him hear.*

10. *He that leadeth into captivity ſhall go into captivity: he that killeth with the ſword ſhall be killed with a ſword.*

This is the comfort for the impriſoned and ſlain Chriſtians under theſe perſecutions.

Here is the patience and faith of the Saints.

Hence are the Chriſtians ſo patient, and remain ſo conſtant in the true Faith amidſt this Dynaſty and its cruelty: As the Hiſtory of a long time until now ſufficiently ſheweth.

11. *And I beheld another Beaſt coming up.*

Another Government, (as Beaſts ſignifie always Governments;) namely the Pope, with his Spirituality, whoſe Rule began fully about the year 600. and ſoon after, when *Bonifacius* III. would be acknowledged for Univerſal Biſhop.

Out of the Earth,

Not by a violent Conflux of a multitude of people (as the Temporal Governments ariſe,

of

of which 'tis figuratively ſaid in the Figure of the Beaſts, that they come up out of the Sea) but ſilently, by degrees, and unheeded, as Herbs come out of the ground and grow.

And he had two Horns like a Lamb,

He knew to make an advantageous uſe of a ſingular twofold power, call'd the *Power of the Keys*, namely to bind and to looſen, under the pretence of having received it from the Lamb, Chriſt: And alſo arrogated to himſelf the power of the Lamb in ſuch a manner, that he declar'd himſelf his *Vicar*, and aſſumed a great ſhew of Holineſs.

And he ſpake as a Dragon.

But he taught after a meer carnal way, as had been taught in Heatheniſm, of meer idolatrous things, and of perſecuting thoſe that would not adhere to him.

12. *And he exerciſeth all the power of the firſt Beaſt*,

All power, as well of Darkneſs, which Satan had given to the Ten-horned Beaſt, as of the Government, which the Horns of the ſame Seventh Head did exerciſe, the Pope and his Clergy have alſo, partly in propagating their Idolatry, partly in temporal Dominion.

Before him,

Not ſecretly, but openly, and as it were for his advantage.

And

And cauſeth the Earth, and them which dwell therein,

What before belonged to the Roman ſubjection.

To worſhip

Not only with civil ſubjection, but alſo in conformity to the Religion propagated by a ſecular arm.

The firſt Beaſt, whoſe deadly wound was healed.

Before the Roman Empire, which was now divided into many Kingdoms, but eſpecially now healed of the wound, it had received from Chriſtianity, and was relapſed into the old Idolatry. For the Pope and his Clergy, that is, the Roman Spirituality have always help'd much, that the Dynaſty of the Seventh Head hath far propagated it ſelf, and ſubjected many Countries and much people; as may be ſeen in the Victories of *Charles* the Great, and in the Holy Wars, in which was eſpecially preach'd up the Croſs; whence many Countries were turn'd to the Roman Religion.

13. *And he doth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men.*

There are done by the Roman Clergy not only many Miracles, whereby people are exceedingly moved, but they have ſo much at their command the Thunder and Lightning of the

the Excommunication, that thereby they effect what they pleaſe.

14. *And deceiveth them that dwell on the Earth, by the means of thoſe Miracles which he had power to do in the ſight of the Beaſt,*

To Idolatry, and the worſhip of Saints and Images.

Saying to them that dwell on the Earth,

It perſwadeth the Romaniſts

That they ſhould make an Image to the Beaſt, which had the wound by a ſword, and did live.

That they ſhould make to the Heathen Emperours (who had indeed received a wound by the *Chriſtian*, but which by the following *Idolatrous* Emperours was healed again) an Image, that is, that they ſhould chuſe again a *Roman* Emperour, who yet, in reſpect of the former, was to be counted an image and ſhadow, as carrying very little more than the meer name and title of a *Roman* Emperour; and little or no command over *Rome* it ſelf, and thoſe other large Countries, which heretofore belonged to the *Roman* Empire: As indeed was verified in the time of *Charles* the Great, and is notorious to our very times, So that this Image is the *German Empire.* §. 67.

And he had power to give life unto the Image of the Beaſt.

God order'd it ſo, that the *German* Emperours became the Popes creatures, or, if they

would not be ſo, were excommunicated, and baniſhed from their Country and people; the accompliſhment whereof is notorious.

That the Image of the Beaſt ſhould ſpeak.
That, to pleaſe the Pope, they ſhould publiſh many Charters and Edicts.

And cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed.
That thoſe ſhould be perſecuted with Fire and Sword, that would not ſubmit themſelves to them and their Faith.

16. *And he cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-heads.*
As anciently Slaves were marked in their fore-heads, and Souldiers in their hands, ſo the Pope made all ſorts of people his Slaves, and liſted them under his banner.

17. *That no man might buy or ſell,*
Yea the Popes power extends ſo far, that who ſo will live amongſt men.

Save he that had the mark
Muſt be either of an Order, or a Souldier,

Or the name of the Beaſt,
Or muſt be called a Catholick, that is, ſuch an one as did adhere to the Catholick and Univerſal Biſhop.

Or the number of his Name.
At leaſt he muſt obſerve the *Latin* Ceremonies; for the name of the Beaſt is ΛΑΤΕΙΝΟΣ,

and

and its number is 666. as is said by and by.

18. *Here is Wisdom.*

Here needs Wisdom.

Let him that hath understanding count the number of the Beast; for it is the number of a Man,

And it denoteth the chief man of this Government, and his meerly human Manners and Life.

And his number is 666.

As far it marketh the *Man*, it is contain'd in the word λατεινος, thus,

λ	30.
α	1.
τ	300.
ε	5.
ι	10.
ν	50.
ο	70.
ς	200.
	666.

As far as it implieth his Human life, 'tis altogether contrary to the numbers 12. and 144. (which are numbers belonging to the true Believers;) and signifieth, because made up of meer 6. (as *Grotius* himself acknowledgeth) an Earthy Animal Mind; and its Root, as by Calculation, following the Prophets command, may be found, is 25, which is a number for the City of *Rome*; partly because the

Root thereof is 5, the Symbol of Senſualneſs; and addiction to things meerly pleaſing the five Senſes, with which only (almoſt) the *Romiſh* Religion is ſurrounded: partly alſo becauſe of other Hiſtorical reaſons; which may be ſeen in Mr. *Potter*: As 12. the root of 144. is a number of the *New Jeruſalem*, *Apoc.* 21. 14. *chap.* 22. 2. See alſo and attentively take notice of what is ſaid *chap.* 17. 5.

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of

of the Whore of Babylon.

CHAP. XVII.

1. *AND there came one of the Seven Angels, which had the Seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee, the Judgment of the great Whore.*

This Vision, 'tis true, handleth chiefly of the destruction of the Idolatrous City of *Rome*, and, in that respect, belongs to the following *Classis* of Visions; but the Description of the Whore extends it self over this Period.

That sitteth upon many waters.

To which many People, great multitudes, Heathen, and Tongues *v.* 15. are subject; as indeed the Romish Religion hath spred it self far and near.

2. *With whom the Kings of the Earth have committed fornication,*

To whose idolatrous Religion, which in the Holy Scripture is often called *Whoredom*, many Kings have been addicted.

And the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.

Who have done with their Religion as Harlots, when they move young men with their Philters to their Love, and have used all sorts of cunning means and ways to induce men to Idolatry; such as are miraculous Images, false Miracles, Apparitions of the deceased, Revelations, and the like.

3. *So he carried me away in the Spirit into the Wilderness,*

I got a view of the State of the Church of God, of which I had already seen something above, when the Woman fled into the Wilderness.

And I saw a Woman

The City of *Rome*, see *v.* 18.

Sit

Ride, and have under her.

Upon a Scarlet-colour'd Beast,

Upon the Seventh Dynasty of the Roman Empire, in which was shed as much blood, as in the others.

Full of names of Blasphemy,

Namely, upon all his Heads, and in the Dynasties of the Roman Empire were seen marks of Idolatry.

Having seven Heads and ten Horns.

As hath been already declar'd above.

4. *And the Woman was array'd in Purple,*

This is the Garment of the Romish Spirituality.

And

And Scarlet-colour,
Which ſignifieth their Bloud-thirſtineſs.

And decked with gold, and precious ſtones, and pearls.

Whereby is to be underſtood her Whoriſh ornaments, which are thoſe, ſhe employeth upon her Idolatry.

Having a Golden Cup in her hand,
As Harlots in former times gave to their Lovers Philters and Cordials in golden Cups.

Full of abominations, and filthineſs of her fornication.

Full of devices to ſpread their Idolatry, and to increaſe their gain.

5. *And upon her fore-head was a name written,*

And before her Whoring chamber was written her Name and Title, as heretofore was uſual with Whores.

Myſtery,
In Hebrew *Sethur*, which alſo contains in it the Number 666. thus;

ס	60
ת	400
ו	6
ר	200
	666.

It ſignifieth, that this Name hath a myſterious ſignification, and is not to be underſtood according to the Letter: 'Tis ſaid alſo, that upon

upon the Crown of the Pope ſtands the Name of *Myſtery*.

Babylon *the great, the Mother of Harlots, and abominations of the Earth.*

A Deſcription of the City of *Rome*, by which Idolatry hath been introduced into the Church.

6. *And I ſaw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus.*

And *Rome* always gave great cauſe to perſecute the true Believers; as Hiſtories ſufficiently teſtify!

And I wondred with great admiration.

Namely, that one only Woman ſhould have ſuch great power.

7. *And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath the Seven Heads and Ten Horns.*

8. *The Beaſt that thou ſaweſt,*

The Seventh Ten-horn'd Dynaſty of the Roman Monarchy.

Was,

Not, 'tis true, in the Government of the Seventh Head, but under the Fourth, of the *Decemvirs*, when it looked almoſt as now.

And is not,

But now (namely when St *John* wrote the Revelation) is not.

And

And ſhall aſcend again out of the bottomleſs pit,

Of the Sea, as thou haſt already ſeen it in a Viſion to aſcend, *ch.* 13. 1.

And go into perdition.

And ſhall be deſtroyed in due time.

And they that dwell on the Earth ſhall wonder (whoſe names were not written in the Book of Life from the foundation of the World) when they behold the Beaſt (ſee chap. 13. 3, 8.) *that was, and is not, and yet is.*

As hath been ſhew'd thee.

9. *And here is the mind which hath Wiſdom. The Seven Heads are ſeven Mountains, on which the Woman*

The City of *Rome,*

Sitteth,

Is built.

And there are Seven Kings.

Or Dynaſties.

Five are fallen,

The Dynaſty of the Kings: the Dynaſty of the Conſuls: the Dynaſty of the Dictators: the Dynaſty of the Decem-virs: and that of the Trium-virs.

And one is,

The Dynaſty of the Heathen Emperours.

And the other is not yet come.

The Dynaſty of the Chriſtian Emperours.

And when he cometh, he muſt continue a ſhort ſpace.

They

They ſhall not remain long in their Chriſtian ſimplicity, but ſoon fall into Idolatry.

11. *And the Beaſt that was and is not,*
The Ten-horn'd Dynaſty.

He is the eight, and is of the ſeven,
For the Dynaſty of the Chriſtian Emperours is in a manner not to be accounted of, and ſo the Ten-horn'd Dynaſty is the Seventh Head.

And goeth into perdition.
With it the Roman Monarchy ſhall be deſtroyed.

12. *And the ten Horns, which thou ſaweſt, are ten Kings,*
Namely, upon the laſt Head are Ten ſorts of Kingdoms.

Which have received no Kingdoms as yet.
Namely in the time of St. *John*, when the Barbarous Nations had not yet invaded the Roman State, nor had thus divided that Empire.

But receive power as Kings one hour with the Beaſt.
They ſhall receive from the Dragon for a time the power of darkneſs and the Idolatrous mind, when the Two-horned Beaſt ſhall receive the ſame from the Dragon, and introduce it into the Church.

13. *Theſe have one mind.*
One Religion, namely the Romiſh, not indeed preſently in the beginning of their Diviſion, but as ſoon as this Dynaſty is grown a little more

more powerful, and Idolatry grown to an head.

And ſhall give their power and ſtrength unto the Beaſt,

Their Military power and Monies to the Two-horn'd Beaſt, the Pope and the Romiſh Clergy.

14. *Theſe ſhall make war with the Lamb,* They ſhall wage many wars with the true Believers.

And the Lamb ſhall overcome them. Which ſhall come to paſs towards the end of this Dynaſty.

For he is the Lord of Lords, and King of Kings, and they that are with him are called, and choſen and faithful.

Namely, when the Church ſhall begin ſomewhat better to riſe from her fall, and the true Believers better increaſe towards the beginning of the Seventh Trompet.

15. *And he ſaid unto me, The waters which thou ſaweſt, where the Whore ſitteth, are people, and multitudes, and nations and tongues.*

16. *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore.*

This is in part accompliſhed, foraſmuch as ſome Horns and Kingdoms have renounced Popery: And 'tis not juſt neceſſary, that all Ten ſhould do this; 'tis enough that ſome of them do it.

And ſhall make her deſolate, and naked, and ſhall eat her fleſh, Take

Take poſſeſſion of her Land and Revenues.

And burn her with Fire.

This is not yet fulfilled, and ſignifieth the Deſtruction of the City of *Rome.*

17. *For God hath put in their hearts to fulfill his will.*

For God will cauſe them to execute his vengeance upon the Whore.

And to agree and to give their Kingdom unto the Beaſt until the words of God be fulfilled.

And to ſubject their Kingdoms no longer to the Pope, than to the time of executing the Divine wrath upon the City of *Rome.*

18. *And the Woman which thou ſaweſt is the great City which reigneth over the Kingdoms of the Earth.*

'Tis *Rome*, which at this time hath the Monarchy wherein this is revealed unto thee. Which explication is ſo clear, that *Grotius* himſelf uſeth it.

Of the Two Witneſſes.

Out of CHAP. XI.

3. *And* Whilſt the Gentils tread the Holy City under foot.

I will give power unto my Two Witneſſes, That is, I will put my two Witneſſes in ſuch a condition. Which two Witneſſes are deſcribed, like *Joſua* and *Zorobabel*, like *Moſes* and *Aaron*, like *Elias* and *Eliſeus*; whereby 1. is ſignified the State of the Church, when the two Witneſſes ſhall come; namely, it will then be with the Church of God, as it was with the Church of the *Iſraelites* at the time of *Joſua* and *Zorobabel* under the *Babylonian* Captivity; and at the time of *Moſes* and *Aaron* in the Wilderneſs; and at the time of *Elias* and *Eliſeus* under the *Baalites*. 2. It is intimated, what is to be underſtood by the Two Witneſſes, *viz.* ſuch perſons, as are in the Civil and Eccleſiaſtical State, as were *Moſes* and *Aaron*, *Zorobabel* and *Joſua*: In a word, pious Governours and godly Teachers, that ſeek not their own but the Churches Intereſt. Theſe two Witneſſes are oppoſed to the

the two Beasts, whereof one signifieth the Civil, the other the Ecclesiastical State.

And they shall prophecy

They shall testifie their displeasure at the introduction of Idolatry.

1260 *Days.*

That is, years. These words signifie times of Light, which should shine against the Darkness; and they begin with the 42 months of the Gentils, that is, about the year 600, when Idolatry by degrees came to be introduced; and have an end about the year 1860. As indeed, during this time, there have continually been found many both of the Temporal and Spiritual State, that have opposed the Popes and their Doctrine and Authority; as may be seen in the *Catalogus Testium Veritatis.*

Cloathed in Sack-cloth.

In great misery and grief, because the Church of God is in so sad a condition.

4. *These are the two Olive-trees,*

These pious Governours and Teachers are like to *Josua* and *Zorobabel, Zach.* 4. 2, 3, 11, 14.

In the two Candlesticks,

In the *Greek* and *Latin* Church.

Standing before the God of the Earth.

As the Prophet *Zacharias* speaketh of *Josua* and *Zorobabel.*

5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies;*

enemies; and if any man will hurt them, he must in this manner be killed.

As *Moſes* and *Aaron* puniſhed the *Corahites* with corporal fire, as alſo did *Elias* his enemies; ſo ſhall theſe meet their adverſaries the fiery with Doctrine of the vengeance and puniſhment of God.

6. *Theſe have power*

By their Prayers.

To ſhut heaven that it rain not in the days of their prophecy,

As *Elias* did, until the Baalitick Idolatry was aboliſhed: So ſhall theſe two witneſſes be able by Prayers to obtain of God, not to give his Holy Spirit, as the Spiritual rain, to the Idolatrous Church, till it have an end.

And have power over waters to turn them to bloud, and to ſmite the Earth with all Plagues, as often as they will.

As *Moſes* and *Aaron* exerciſed ſuch a power, when the Church of the *Iſraelites* was to be brought out of *Egypt*; ſo ſhall the like plagues be inflicted upon the Spiritual *Egypt* at the time of the Vials: as will be declared in its place.

7. *And when they ſhall have finiſh'd their teſtimony, the Beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them,*

They ſhall be perſecuted by the *Roman*, now Papal, Kingdom; for this Beaſt, which now aſcendeth out of the bottomleſs pit, is no other than

than that, which St. *John* ſaw riſe out of the Sea; as in the Holy Scriptures very frequently the *Sea* is underſtood by the bottomleſs pit; ſee *Job* 38. 30. *chap.* 41. 23. *Pſal.* 105, 10. *Eſa.* 63. 13. *Jon.* 2. 6. And tis obſervable, that in a certain *Manuſcript* of this Book, in ſtead of ἀναβαῖνον, 'tis τέταρτον, the *Fourth*, which denoteth the Fourth Beaſt, or the Image of the Roman Kingdom in *Dan.* 7. 3, 7, 21.

And ſhall overcome them,

That party ſhall have the upper hand all that time; which hath been fully verified.

And kill them.

This muſt be underſtood in a political or *civil* ſenſe, in which alſo is to be taken their Riſing again; the meaning of it being, that they ſhall be robbed of all honour and dignity; as the Popes have often with their Excommunication practiſed it.

8. *And their dead bodies ſhall lye*

Examples of ſuch degrading of godly men from their places and offices, are obvious.

In the Street of the great City,

In the Juriſdiction of *Rome.*

Which is called Sodom and Egypt,

Becauſe of her Spiritual Whoredom, and becauſe of the perſecution of the true Church.

Where alſo our Lord was crucified.

For the Lord Chriſt was crucified by *Romans*, and in the *Roman* Juridiction.

9. *And*

9. *And they of the people, and kindreds, and tongues, and Nations,*

Pious people out of all Nations,

Shall ſee their dead bodies,

Shall ſeriouſly conſider theſe Examples.

Three days and an half.

Theſe are the above-ſaid 1260 years.

And ſhall not ſuffer their dead bodies to be put in graves.

And they ſhall not permit ſuch Examples to be hid; they having been in the time of Reformation conſider'd indeed, and by the Preſs ſet at liberty to redeem them from oblivion.

10. *And they that dwell upon the earth,*

The people of the *Roman* Juriſdiction and Diſpoſition.

Shall rejoyce over them, and make merry, and ſhall ſend gifts one to another,

Of the cuſtom to ſend mutual gifts in publick rejoycings, ſee *Eſth.* 9, 19, 22.

Becauſe theſe two Prophets tormented them that dwelt on the earth.

By ſpeaking always freely to their Conſciences, and telling them the truth, which is a torment to fleſh and bloud.

11. *And after three days and an half,*

After that the 1260 years of their miſerable and grievous condition, ſhall have taken an end about the year 1860.

The Spirit of life from God enter'd into them,

This is their Reſurrection, to be alſo underſtood in a *Civil* Senſe, *viz.* that then they ſhall begin to be even outwardly ſomewhat conſiderable, and to be raiſed to ſome external dignities.

And they ſtood upon their feet.

And then there will be found again many pious Rulers and Teachers, who with ſincerity ſhall propagate the Doctrine of Chriſt.

And great fear fell upon them which ſaw them,

And people ſhall embrace their directions and doctrine with fear and reverence.

12. *And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them.*

That is, they ſhall be raiſed to the higheſt dignity on earth; and 'tis probable, that both pious Governours ſhall come to Kingly and Imperial Greatneſs; and godly Teachers, to Epiſcopal Dignities. And their Enemies began to conſider them and their Doctrine, and to reform themſelves thereupon.

13. *And at the ſame hour,*

Namely, about the year 1866.

Was there a great Earth-quake.

That is, a great Change in Church and State affairs.

And the tenth part of the City fell.

And

And the then yet ſtanding City of *Rome*, which in compariſon of the old City was but the tenth part, was deſtroyed; though thereby the whole Papacy was not yet fully made an end of, but the Pope, as formerly he hath done at *Avignon*, ſo about theſe times ſhall ſojourn in ſome other place.

And in the Earth-quake were ſlain of men 7000.

So many noted men periſhed in this Change, which will not paſs without War, becauſe the *Horns* ſhall burn the *Woman* with fire, that is, the Kings ſhall deſtroy *Rome*.

And the remnant were affrighted, and gave glory to the God of Heaven.

Began to acknowledg their Errours, and to embrace a better Religion.

14. *The Second Woe is paſt.*

The Plague of the Sixth Trompet hath an end, and with it alſo the power of the *Turk*.

And behold the third Woe cometh quickly.

Thereupon ſhall quickly follow the total extirpation of the Papacy, whoſe 42 months are now, 'tis true, run out and come to an end, as being but to be reckon'd unto the total ruine of the City of *Rome*, from whence all miſchief hath ſprung. Wherefore the entire abolition of the Popedom and his Governments will not be put off ſo long, as that the time thereof may be called a full Month, eſpecially becauſe 'tis ſaid, that the *Third Woe* cometh *quickly*.

Of the Sealed Ones, and the Virgins, and their Doctrine.

Out of CHAP. VII.

1. *AND after these things I saw four Angels, standing on the four corners of the Earth, holding the four winds of the Earth,*

As God employeth his Holy Angels to execute his Will in Temporal Governments and Kingdoms, as clearly appears in *Daniel*; so here also he employs Angels, that are set over the Wars, to hinder them, and at Gods pleasure to let them loose from all the places and ends of the Earth.

That the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.

To the end that no War either by Sea, or Land, or over any Government be raised, till God ordain it.

2. *And I saw another Angel ascending from the East,*

Namely, Christ himself, who never was pleased in the midst of these darknesses of Wars to let the Sun rise to his Believers.

Having the Seal of the Living God,

That is, the Holy Spirit, which should im-

impreſs upon the true Believers the Image of God and Chriſt, and fit them to the true imitation of Chriſt.

And he cried with a loud voice to the four Angels, to whom it was given to hurt the Earth and the Sea.

Whom he, as their Head, had power to command.

3. *Saying, Hurt not the Earth, neither the Sea, nor the Trees,*

Keep in with the Wars and Plagues of the Trompets.

Till we have ſealed the Servants of our God in their fore-heads.

Till the number of thoſe, that have devoted themſelves to God to be his Servants, be ſealed with the Holy Spirit in Baptiſme: which began to be accompliſh'd, when from the times of *Conſtantine* until thoſe of *Theodoſius* the Great, ſo many were converted to the Chriſtian Religion, whereby true Chriſtendom was exceedingly enlarged: (for elſe it would ſcarce have been poſſible, that amongſt ſo many Churches, and under the great Apoſtacy of the Chriſtians, God ſhould have retained any Church;) and it hath continued during the time of the Defection, and of the Beaſts giving out his mark.

4. *And I heard the number of them which were ſealed, and there were ſealed* 144000.

This is *twelve* tims *twelve* thousands, which are such persons, that have constantly kept the Doctrine of the 12 Apostles for their Rule.

Of all the Tribes of thee Children of Israel.

Of the spiritual *Israelites*, among whom yet there is found none of the Tribe of *Dan*, nor is found here the name of *Ephraim*, because these Tribes were the Ring-leaders to the Apostasie of the *Israelitish* Church, *Jud.* 17. and 18. and in the times of that Church the Golden Calves stood in these Tribes.

5. *Of the Tribe of Juda were sealed* 12000. *And so of the Tribe of Ruben, Gad:* 6. *Asher, Napthali, Manasses:* 7. *Simeon, Levi, Isachar:* 8. *Zabulon, Joseph, Benjamen.*

In CHAP. XIV.

Is this Vision repeated, to the end that the true Church in the time of the Apostacy might be the better described.

1. *AND I looked, and lo, a Lamb stood,* Christ;

On Mount Sion,

In the Christian Church.

And

And with him 144000.

Which are thoſe, whom he owns for his; even as in the time of the Apoſtacy of the *Iſraelitiſh* Church he had alſo his 7000.

Having his Fathers name written in their fore-heads.

They were marked as Servants in Holy Baptiſm, and had actually renounced the Dragon's and the Beaſt's Service; lived alſo an holy life in the imitation of Chriſt.

2. *And I heard a Voyce,*

Of the Holy Angels, that praiſed God as above *chap.* 5. 11.

From Heaven,

Out of the Tabernacle, which I had ſeen in Heaven.

As the Voyce of many waters, and as the voyce of a great thunder.

That is, of a great multitude of people.

And I heard the voyce of Harpers, harping with their harps.

As they uſed to praiſe God in the Temple of *Jeruſalem*, with many Muſical Inſtruments.

3. *And they ſung as it were a new ſong before the Throne, and before the four Beaſts, and the Elders.*

Which was ſung *ch.* 5. 9. in the ſame Tabernacle.

And no man could learn that Song, but the 144000.

None, during the time of the Apostasie to Idolatry in the Church, could so praise God as the Angels, except the true Believers, by whom the Will of God is done on Earth, as by the Angels in Heaven.

Which were redeemed from the Earth.
Which were become the dear bought Servants of God, not belonging any more to the World.

4. *These are they which were not defiled with Women; for they are Virgins,*
That have had no communion with the Idolatrous Churches, that have subjected themselves to the Great Whore, but are pure and free from all Idolatrous ways of serving God, as Virgins are pure from all pollution with men.

These are they which follow the Lamb whereever it goeth,
Which adhere to Christ in what truly believing Church soever he be.

These were redeem'd from among men,
Separated from the World by the pretious purchase of their Souls.

Being the first fruits unto God, and to the Lamb.
As lever'd and dedicated Sacrifices to the Service of God and Christ.

And in their mouth was found no guile.
They never fell into the sin of Idolatry, but served God with sincerity.

For

For they are without fault before the throne of God.

Without groſs ſins, and they tread in the footſteps of the immaculate Lamb.

6. *And I ſaw another Angel in the midſt of heaven,*

The Angels had *v.* 2. made their Heavenly Muſick, now comes another Angel flying, who is ſet over perſons of high Dignity, as flying in the higher place of Heaven. Now as in other places by Angels are underſtood thoſe, over whom *they* are ſet, and conſequently their ſubjects, ſo here are intimated highly dignified perſons, that have oppoſed themſelves to the Pope.

Having the everlaſting Goſpel,

That is, Good News, which already from long and everlaſting times had been promiſed, *viz.* that the Seed of the Woman ſhould prevail over the Dragon and his Idolatry.

To preach unto them that dwell on the Earth, and to every nation, and kindred, and tongue, and people,

To all mankind.

7. *Saying with a loud voice,*

This was firſt accompliſh'd about the year of our Lord 725, when the Grecian Emperours *Leo Iſaurus*, *Conſtantius Iconomachus*, *Leo Armenius*, *Michael Balbus*, and *Theophilus*, oppoſed themſelves ſo vehemently againſt the

the Worſhip of Saints and Images; but eſpecially when in the Council of *Conſtantinople*, by 338. Biſhops were ſpoken in a manner the following words of the Angel, and by the Confeſſion of that Council proclaimed with a loud voice; and likewiſe afterwards *An.* 790. in the Synod of *Frankford*, under *Charles* the *Great*: And again *An.* 825. in the Synod at *Paris* under *Lodwick*.

Fear God, and give glory to him,
And none ſuch to any Saint.

For the hour of his judgment is come.
Now is the time that the Prince of this World, ſeeing that he is judged, ſhould with his Idolatry be caſt out of the Church, and therefore the ſame by no means be introduced again.

And worſhip him, that made Heaven and Earth, and the Sea, and the Fountains of Waters.

According to that precept, Thou ſhalt worſhip the Lord thy God, and him alone ſhalt thou ſerve, *Matth.* 4.

8. *And there follow'd another Angel,*
Under whom ſeem to be the *Waldenſes*.

Saying, Babylon is fallen, is fallen, the great City,
The City of *Rome* ſhall certainly fall: For the *Waldenſes*, together with their Adherences, were the firſt that called the City of *Rome Babylon*, and applyed to her what is written in this Book of Revelation. *Be-*

Becauſe ſhe made all Nations drink of the wine of the wrath of her Fornication,

That is, ſhe hath ſeduced all nations to Idolatry.

9. *And the third Angel followed them.*

Under whom were *Hus*, *Luther*, and *Calvin*.

Saying with a loud voyce,

Teaching with great reſolution, that the Papal Doctrine is damnable.

If any man worſhip the Beaſt.

Subjects himſelf to the Papacy.

And his Image,

Which is made by the Pope, as was above declared; and is as much as if he ſhould ſay, And he that ſubmits to the Religion of the *German* Emperours for any temporal cauſe or intereſt. Mean time this is not ſpoken of the Magiſtrate and his Juriſdiction; becauſe the Magiſtracy it ſelf is by this Book of Revelation not taken away.

And receive his mark in his fore-head, or in his hand.

And taketh Spiritual Orders from the Papal Church, or beareth arms under it, or becoms any other way a Servant to them.

10. *The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation.*

Shall be condemned to death, and, like a malefactor, drink a Deaths potion.

And he ſhall be tormented with fire and brim-

ſtone

ſtone in the preſence of his holy Angels, and of the Lamb.

Shall ſuffer infernal torments.

11. *And the ſmoak of their torment aſcends up for ever and ever: And they have no reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receiveth the mark of his name.*

The mark of his *Name* is his way of living, and of ſerving God; as his *Mark* is his Order, or War.

12. *Here is the patience of the Saints.*

When this Doctrine ſhall be publickly taught, great perſecutions will follow, in which the Patience of the Saints will be ſeen.

Here are they that keep the commandements of God, and the faith of Jeſus.

Here will be found many Evangelical Chriſtians; and this ſhall laſt unto the end of the *Sixth* Trompet.

Follow

Follow the particular Visions of the Ruine of the City of Rome, *which are ended with the end of the Sixth Trompet.*

Out of CHAP. XV.

1. AND I saw another sign in Heaven, great *and marvelous.*

That is, which was to signifie some great thing.

Seven Angels,

Which were sent to execute Vengeance against the City of *Rome*; because of the Papacy and its Idolatry, even as the divine vengeance was inflicted upon her because of the Heathenish Idolatry. The number *Seven* is again used, as having been always employed by the Hebrews in the high things of God.

Having the Seven last Plagues.

New punishments upon the Apostate Christianity, to the end that it might be purged from its abominations.

For in them is filled up the wrath of God.

They are therefore called the *last*, because that with the end of them the City of *Rome* shall be totally destroyed, and presently thereupon shall begin the *Third Woe*, whereby the whole Papacy,

Papacy, which was yet in being out of that City, shall be rooted out.

2. *And I saw as it were a Sea of Glass,*
I saw in the heavenly Tabernacle of the Testimony the great Water-bason, that was called a *Sea*; which though in the Jews Service it were made of Brass, yet was here represented to me as if it had been of Glass, because of the far greater clearness and glory of Christianity and its purity, than that of Judaism.

Mingled with fire.
The Fire which burn'd on the Altar of the Burnt Sacrifices, did shine so bright upon and in this great Glass-water-vessel, that it seem'd to me a fiery Sea.

And them that had gotten the victory over the Beast,
The faithful Confessors and Martyrs, that with their Life and Doctrine had withstood Popery.

And over his Image,
And would not suffer themselves to be brought to that Apostacy by the Papal Empire.

And over his mark,
Nor would hearken to his Ecclesiastical and Secular Agents for entring into Orders or Worship.

And over the Number of his Name,
Nor were seduced by his Ceremonies and hypocritical Sanctity.

Stand

Stand on the Sea of Glass,
That they stood like Priests in the Court of the Heavenly Tabernacle of the Testimony by the Sea, where the Priests of old used to make their Musick, and to laud and praise God close by the Sacrifice.

Having the Harps of God.
Which were dedicated to the Lord God for his constant praise; as *David* and *Solomon* had caused them to be made in the Temple.

3. *And they sing the Song of* Moses *the Servant of God,*
As *Moses* together with the *Israelitish* Church on the Red Sea, upon the Destruction of the *Egyptians*, sung a Song of Thanksgiving to the Lord, so also the Evangelical Church stands here on the red-fiery Sea in the Temple to sing a Song of praise to the Lord, though not for the Destruction already made of the Spiritual *Egyptians*, but hereby to be made.

And the Song of the Lamb,
They applied what *Moses* had sung in his time, to Christ and those that are his,

Saying, Great and marvelous are thy works, Lord God Almighty.
As marvelously ashlar Judgments were inflicted upon the *Egyptians* by God, who in the greatness of his Power overthrew them that rose up against him, *Ex.* 15. 7; so great and mar-

marvelous is that Judgment, which is design'd upon Spiritual *Egypt*.

Just and true are thy ways.

Out of the punishment, which thou inflictest, shineth forth thy *Justice*, in not leaving wickedness unpunish'd; and thy *Truth*, in keeping what thou hast promised.

Thou King of Saints,

Christ, thou Head over all Angels and Believers.

Who shall not fear thee, O Lord,

As the circumjacent Heathens were terrified by reason of the destruction of the *Egyptians*, *Ex.* 15. 15; so also shall this Vengeance, which thou wilt execute upon thy Enemies, cast a terror into all other Heathens.

And glorifie thy name?

As *Israel* did praise and glorifie the Lord for the great destruction of their Enemies, *Ex.* 15. 2; so are we also bound to sing praises to thy name.

For thou only art holy.

As thou hast shewed in the *Egyptian* Vengeance, that thy people *Israel* was to adore thee only, because of thy incomparable Holiness; so must we also now confess, that those injure Thee, who [besides thee judge others worthy of worship.

For all nations shall come and worship before thee.

As

As the Heathen round about, upon the report of the *Egyptians* being drowned, out of dread and fear were silent, and sunk down like stones, till the *Israelites* passed thorough into *Canaan*, *Ex.* 15. 16. where the great war was first begun again; so also shall the Heathen be terrified at the great fall of the City of *Rome*, and out of reverence give God the glory, until the true Church hath recovered herself; and then first shall the great war begin again, *Apoc.* 20. 7. 8.

For thy judgments are made manifest.

For thy Judgment and Punishment shall be made manifest to every one, as now it hath been made manifest to us.

5. *And after that I looked, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened.*

The *Holy*, into which the Priests might enter, and burn the Incense, and lay down the Shew-bread, and kindle the Lamps; but not the *Holy of Holies*, the time of the *Seventh* Trompet not being yet come, in which the *Ark* of the *Covenant* should be seen, *Apoc.* 11. 19.

6. *And out of the Temple came,*

Out of the Holy place.

The Seven Angels, having the Seven Plagues,

Not yet when they came out of the Holy,

but who afterwards received the Plagues, and were to pour them out upon the Papal Kingdom.

Cloathed in pure and white linnen, and having their Breasts girded with golden girdles.

In a Priestly habit. See above *chap.* 1. 13.

7. *And one of the four Beasts,*

The Angelical General, who had the Lyon for his Ensigne, and by whom St. *John* had been before call'd out to see the wrath of God, which he had executed in the times of *Vespasian* and *Titus*, who destroyed the City of *Jerusalem*.

Gave unto the seven Angels seven golden Vials full of the wrath of God,

As *Ezech.* 10. 7. a *Cherub* gave to the Angel the fire to be pour'd out over *Jerusalem*; so here the first of the four Beasts giveth to the Angels the Seven golden Vials full of the fire of Gods wrath.

Who liveth for ever and ever.

Who is not perishable as the Idols, the destruction of which is in all this armed at.

8. *And the Temple was filled with smoak,*

Of the burning Fire of these Plagues. See *Isa.* 6. 4.

From the glory of God, and from his power,

Which he will shew in his Judgment. Compare *Luke* 21. 27.

And no man was able to enter into the Temple.

As

As *Exod.* 30. 35. *Rev.* 8. 10, 11. To ſignifie, that no where was kept a true Divine worſhip; and that the Lord would ſhortly eſtabliſh a better Service.

Until the Seven Plagues of the Seven Angels were fulfilled.

For at the voice of the Seventh Trompet the Temple ſhall clear up again, and be opened, to ſee the Ark of the Covenant.

Out of CHAP. XVI.

1. *AND I heard a great voice out of the Temple, ſaying to the Seven Angels, Go that ways, and pour out the Vials of the wrath of God.*

As Heathen *Rome* was deſtroyed by the Plagues of the *Trompets*; ſo Papal *Rome* is to be ruined by the Plagues of the *Vials*.

Upon the Earth.

Upon the Roman Juriſdiction.

2. *And the firſt went and poured out his Vial upon the Earth,*

The *Earth* ſignified the loweſt part of the Papacy, which are the Humble Monks: And this began at the time of the *Huſſites*, when Popery received its firſt blow.

And there fell a noiſom and grievous ſore upon the men which had the mark of the Beaſt; and upon them which worſhipp'd his Image.

The Papal Church, as the Body of the Pope, especially in *Bohemia* and *Germany*, as under the Empire, were struck with a fiery pestilential sore; that is, were exceedingly plagued by *Zisca* and his adherents in the War of the *Hussites*, which yet lasted not long, as the Sores of the Plague do not continue long.

3. *And the Second Angel poured out his Vial upon the Sea,*

This Plague extends it self over the Romish Jurisdiction, comprehending whole Countries and Kingdoms, being the People, Multitudes, Nations and Tongues, upon which sits the Woman, *Apoc.* 17. 15.

And it became as the blood of a dead man,

This was done when at and after the time of *Luther* and *Calvin* so many Countries and Kingdoms fell away from the Papacy, whereupon such grievous Wars did follow.

And every living Soul died in the Sea.

At the place where the Sea became as Bloud, the Creatures of the Pope were not able to endure any longer, but they were forced to remove, and to lose their Honours and Dignities; which is the *Civil* Death.

4. *And the third Angel powred out his Vial upon the Rivers and Fountains.*

Since that all these Plagues regard the Papacy, something must be understood by these *Ri-*

vers, that belongs to and issueth from it, and like the *Nile* which also in *Moses*'s time was changed into bloud) overwhelms the Land: And this are *partly* the Emissaries such as the *Jesuites* and others of that Clergy, who give counsel for bloud; *partly* the Armies, which for the propagation of the Papal Religion overwhelm, as 'twere, the Land.

And they became bloud.

This was in part fulfilled upon the Emissaries in *England* in the Reign of Queen *Elizabeth*; but upon the others chiefly in the former Wars of the Low Countries and *Germany*: But is like to be yet fulfilled to more purpose.

5. *And I heard the Angel of the waters say,*

As in the Temple among the Priests there was appointed one, who was to take care of the Water; so also is here introduced one amongst the Heavenly Priests, who is as 'twere set over the aforesaid Water; as some are mention'd above, that are set over the Winds.

Thou art righteous, O Lord, which art, and wast, and shalt be,

Thou art such an one, who as thou hast formerly exercised thy Justice by punishing Heathen *Rome*, so also shewest the same at present.

Because thou hast judged thus.

For the good of thy Church.

6. *For they have shed the blood of Saints and Prophets*

As under Heathenisme much blood of the Saints was shed; so hath there been under the Papacy, both by counsel and deed. Let here be remembred the *Parisian* Massacre *Ann.* 1572.

And thou hast given them blood to drink, for they are worthy.

By this Plague 'tis recompensed on the aforesaid Waters, what they had done to others.

7. *And I heard another Angel out of the Altar say,*

Out of the Court where the Altar stood; where so many Martyrs had been sacrificed.

Even so, Lord God Almighty, true and righteous are thy judgments.

This hath been explained above, *ch.* 15. 3. Thus far have we good light out of History, to be guided by. What is further prophecyed of the *Sixth* Tromper in the Visions of the 4, 5, and 6. Vials, as also of the time of the *Seventh* Tromper, in the Visions of proclaiming the great Kingdom of the triumphing Divine Life, *chap.* 11. 15, 19; of the Harvest and Vintage, that is, the total Extirpation of the Apostate Government, *ch.* 14. 15, 20; of the

Se-

Seventh Vial, *ch.* 16. 17, 21; of the Bride of the Lamb, and Christ's though invisible yet true Triumph over his enemies after having gotten the day of the great Battel, *chap.* 19. 1, 21; of the Reign of 1000 years, which yet is not to be understood after the vulgar sense of the *Chiliasts*, *chap.* 20. and what further is to follow thereupon for a close of all,] these things, I say, are somewhat dangerous to explain, forasmuch as we want that historical guidance, we have had hitherto.

Here begin those Visions, of which it cannot be said that they are already fulfilled, though the Explication of them be grounded upon the Word of God and the Connexion of the foregoing Prophecies, and upon other means of usual Interpretation; yet because none can easily pretend, that he is endow'd with a Prophetical Spirit, therefore is the same rather to be esteemed for a Christian unprejudicial Conjecture, than for a precise undeniable Proof.

Out of CHAP. XVI.

8. *AND the fourth Angel poured out his Vial upon the Sun,*

The Sun in the World of the Papacy is the greatest Potentate of that Religion, who by this Plague becomes an Enemy to Popery, and fighteth against it, as the Sun in *Josua*'s time fought against the Idolatrous *Cananites*, *Jos.* 10.

And power was given him to scorch men with fire

To

To this Potentate power was given to make war upon the Subjects of the Papacy; fire being a figure of War. *Amos* 7. 4, 5.

9. *And men were ſcorched with great heat.*
And the War will be grievous.

And blaſphem'd the Name of God, who hath power over theſe Plagues.
And they went on blaſpheming with their Idolatrous worſhip.

And they repented not to give him glory.
And they would not yet acknowledge, that to him alone the glory is due.

10. *And the fifth Angel poured out his Vial upon the Seat of the Beaſt.*
The Seat of the Two-horn'd Beaſt is the City of *Rome* it ſelf; and it ſeems, that this is the time, when the Horns ſhall make the Whore deſolate, *chap.* 17. 16.

And his Kingdom was full of darkneſs.
This is the ſecond Humiliation of the Church of *Rome*; when ſhe ſhall ceaſe to be the Papal Reſidence. See *ch.* 18 22, 23.

And they gnaw'd their tongues for pain.
For not being able to reſiſt, and to revenge themſelves.

11. *And blaſphem'd the God of Heaven.*
And they call upon their Saints and Helpers.

Becauſe of their pains and ſores.
Pains are the anxiety becaute of the preſent danger. *Sores* are thoſe that purſue and tor-

ment

ment them, ſprung up of their own Body, as above *Ziſca.*

And repented not of their deeds.

And they forſook not their Errour and Idolatry.

12. *And the ſixth Angel powred out his Vial upon the great river* Euphrates,

As this River did above ſignifie the *Turkiſh* Dominion; ſo is there no reaſon to ſeek for another ſignification here: ſo that it ſeems, that by this Plague is intimated the down-fall of the *Turkiſh* Empire.

And the water thereof is dried up,

And the *Turkiſh* Power was divided; partly by converſion, partly by devaſtation; as *Cyrus* formerly divided and diminiſhed the River *Euphrates.*

That the way of the Kings of the Eaſt might be prepared.

It ſeems, as if God would root out the Ten-horn'd Beaſt by ſome power of the Eaſt converted to Chriſt, which is firſt to break the forces of the *Turk*, and then carry on his victorious Arms Weſtward againſt the *Roman* Empire: ſo that 'tis to be preſumed, that the *Perſians* and *Tartars*, which two ſeem to have at this time divided almoſt all *Aſia* betwixt them, are underſtood by theſe Kings of the Eaſt.

13. *And I ſaw come out of the mouth of the Dragon,*

Dragon, and out of the mouth of the Beast, and of the False-prophet.

That is, the Ten-horn'd and the Two-horn'd Beast.

Three unclean Spirits like Frogs,

There were sent abroad Ambassadors and Orators, from the Pope and the Kings of the *Roman* Religion, with certain instructions; but to whom, by Satan's command, did joyn unclean Spirits; as in the time of *Ahab* 1 *Reg.* 22.

They are Spirits of Devils working miracles,

There are such Spirits with them as are capable to do miracles; and, to the admiration of all, perform their commission. And such were necessary to perswade those Kings, that hated and made war against the Whore, that is, had already burnt the City of *Rome* with fire.

Which go forth unto the Kings of the Earth,

Of the whole Roman Dominion, as we read of *Augustus*, that he taxed all the world, *Luk.* 2. And among these are perhaps comprehended also those Kings and Princes, that heretofore were under the Roman Jurisdiction, but have renounced the Romish Religion! For certainly amongst them also all things are not so very well.

To gather them to the battel

To make Alliances, and to seek assistance against

gainſt the irruption of the Eaſtern Armies; as is uſual in the *Turkiſh* Wars; which yet are but play in compariſon of this War.

Of that great day of God Almighty.

Deſcribed *Apoc.* 19. 11, 12. in which the Beaſt and the falſe Prophet ſhall be deſtroyed by the Eaſtern people.

15. *Behold I come as a thief.*

This Temptation, or thoſe alſo that pretend to be Believers, ſhall be at ſuch a time, when no man ſhall hold it to be a Temptation; and it ſhall come ſilently and unawares; and thereby the Lord will, as 'twere, go round to ſee which of his people do watch or ſleep; as anciently they uſed to go round the Temple to ſee whether the Prieſts, that were appointed to watch, did ſleep.

Bleſſed is he that watcheth, and keepeth his garments.

When by the Round in the Temple any Watchman was found a ſleep, they uſed to burn his cloaths.

Leſt he walk naked, and they ſee his ſhame.

Now he that ſhall be diſcovered in this Temptation, his ſhame will be manifeſt, and all true Believers will look upon him as an Hypocrite.

16. *And he gathered them together into a place, call'd in the Hebrew tongue,* Armageddon.

Jud.

Judg. 5. 13 the Idolatrous Kings of the *Canaanites* were discomfited near the Water, that flows out of the Hills of *Megeddo*, so it shall be with these gathered Kings.

[The Seventh Angel belongs unto the Seventh Trompet. And hitherto hath been spoken of the Down-fall of the City of *Rome* and of the Papacy. Now follows particularly of the Ruine and Destruction of that City only, as well in *chap.* 17. 16. as in *chap.* 18. as hath been already touched *chap.* 16.]

CHAP. XVIII.

1. *And after these things I saw another Angel come down from heaven having great power.*

As the great Prince in *Daniel*

And the Earth was lightned with his glory.

Men learn'd to know, that Doctrine of the City of *Rome*, hath been a Doctrine of Darkness.

2. *And he cried mightily with a strong voice.*

As being to declare a great thing.

Saying, Babylon the great is fallen, is fallen,

Esa. 21. 9. are these words spoken of the corporal *Babylon*, but here understood of *Rome* which was in a short time to be burnt with fire by the Horns, *Apoc.* 17. 16. *th.* 18. 19.

And

And is become the habitation of Devils, and the hold of every foul Spirit, and a cage of every unclean and hateful bird.

She shall soon be laid waste and made desolate, *Esa.* 13. 21.

For all nations have drunk of the Wine of the wrath of her fornication.

Many Nations have been seduced by her Idolatrous Doctrine.

And the Kings of the Earth have committed fornication with her.

Great men have made themselves partakers of her Doctrine.

And the Merchants of the earth are waxed rich through the abundance of her delicacies.

The Priests, who have sought gain by their Pictures, Reliques, Indulgences and Spiritual Offices, have enriched themselves; Although Merchants properly so called have also had great gains by her.

And I heard another voyce from heaven.

Which interrupts, as 'twere, the former Angel, and suddenly calls upon the Godly.

Saying, come out of her my people,

As in the greatest Idolatry of the *Baalites* God knew yet 7000. that had not bow'd their knees before *Baal*; so also are there doubtless, amongst the great multitude of the people at *Rome* some pious persons, that partly are strangers, partly devout Souls, to whom God will vouchsafe a deliverance. *That*

That ye be not partakers of her ſins, and that ye receive not of her plagues.

Here ceaſeth this voice, and the former Angel goes on, thus;

5. *For her ſins have reached unto heaven, and God hath remembred her iniquities.*

Firſt by her falſe Doctrine, and then by her impious life; wherefore God hath decreed to punish her iniquity.

6. *Reward her even as ſhe rewarded you.* You Kings lay her waſt, as ſhe hath waſted many Cities and Countries by her perſecutions. *And double unto her double according to her works,* Jer. 16. 18. *In the cup which ſhe hath filled, fill to her double.* This is a Cup of miſery and death, ſuch as is given to Malefactors to drink out.

7. *How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a Queen, and am no Widow, and ſhall ſee no ſorrow.*

In me dwelleth the Supreme Head of Chriſtianity, which even the Gates of Hell ſhall not prevail againſt.

8. *Therefore ſhall her plagues come in one day.* Suddenly.

Death,

Death,
The Plague.
Mourning,
Because of so many dead.
And Famine,
Which is not uncommon in *Rome.*
And she shall be utterly burnt with fire.
As chap. 17. 16.
For strong is the Lord God who judgeth her.
'Tis easie for God to do it.
9. *And the Kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoak of her burning.*
Especially the Pope and his Clergy; as also all Potentates yet adhering to her.
10. *Standing afar off for the fear of her torment, saying, Alas, alas, that great City Babylon, that mighty City! for in one hour is thy judgment come.*
These are the words of the said Kings.
11. *And the Merchants of the earth shall weep,*
Here is *Rome* covertly compar'd with the Idolatrous City *Tyrus, Ezech.* 27. 36.
And mourn for her, for no man buyeth their Merchandise any more,
This is to be understood partly Spiritually, partly literally; as *Venice, Genua, &c.* have felt this sufficiently.

12. *The*

12. *The Merchandiſe of gold and ſilver, and precious ſtones, and of pearl, and fine linnen, and purple, and ſilk, and ſcarlet, and all ſweet wood, and all manner of veſſels of moſt precious wood, and of braſs, and iron, and marble.*

13. *And cinamon, and odours, and ointments, and frankincenſe, and wine, and oyl, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and Bodies,*

Of Harlots and Slaves.

And Souls of men.

To deliver them out of Purgatory.

14. *And the fruits that thy ſoul luſted after,*

That is, the time when thy impure Soul gathered in the fruits of thy filthy luſts.

Are departed from thee.

To ſignifie the great Whoredom acted in *Rome.*

And all things which were dainty and goodly,

Of meat and apparel.

Are departed from thee, and thou ſhalt find them no more at all,

Whereby is intimated a final and total deſtruction, not, as ſeveral times happen'd before, a temporary abolition.

15. *The Merchants of theſe things, which were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing.*

As the Kings above.

16. *And ſaying, Alas, alas, that great City*

that was cloathed in fine linnen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls.

17. *For in one hour ſo great riches is come to nought.*

They will ſave very little out of their Churches, Monaſteries and Pallaces; the deſtruction will be ſo ſudden.

And every Ship-maſter, and all the company in Ships and Sailers, and as many as trade by Sea, ſtood afar off.

The Papal Gallies and other Ships, that ſail in the *Mediterranean* Sea.

18. *And cried when they ſaw the ſmoak of her burning, ſaying, what City is like unto this great City?*

What City hath been like to this City?

19. *And they caſt duſt on their heads,*

This, after the manner of the Oriental Nations, ſignifieth great lamentation and grief.

And cried weeping and wailing, ſaying, Alas, alas, that great City, wherein were made rich all that had ſhips in the Sea, by reaſon of her coſtlineſs.

As above, the Kings and Merchants.

For in one hour is ſhe made deſolate,

So unexpectedly. Hitherto the Sea-men.

20. *Rejoyce over her thou Heaven.*

You Angels that dwell in Heaven.

And you holy Apoſtles and Prophets.

That

That have prophecyed, what ſhould befall this City.

For God hath avenged you on her,
The Judgment which you had pronounced againſt her, God hath fulfilled.

21. *And a mighty Angel took up a ſtone like a great mil-ſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City Babylon be thrown down, and ſhall be found no more at all.*

Taken out of *Jer.* 5. 63. and ſignifieth the final ruine of this City,

22. *And the voice of Harpers and Muſicians, and of Pipers and Trompeters ſhall be heard no more at all in thee.*

As in the time of Popes it was heard exceſſively.

No Crafts-man of whatſoever craft he be, ſhall be found any more in thee, and the ſound of a mil ſtone ſhall be heard no more at all in thee

23. *And the light of a Candle ſhall ſhine no more at all in thee,*

Of which there are great ſtore in the Popiſh Churches.

And the voice of the Bridegroom and Bride ſhall be heard no more at all in thee,

Are meer deſcriptions of a total deſolation.

For thy Merchants were the great men of the Earth.

This may very well be underſtood of the

Cardinals and Prelates at *Rome*, as alſo of the Nephews of Popes, made Princes. And this is *one* cauſe of her deſtruction, namely, her great Pomp and Pride.

For by thy ſorceries were all nations deceived. Sorcery ſignifieth the mixture of Love-potions for Fornication, and idolatrous worſhip. And this is the *other* cauſe.

24. *And in her was found the bloud of Prophets and Saints, and of all that were ſlain upon the earth.*

This to be underſtood of thoſe, that by the inſtigation of the Popes periſh'd in the great perſecutions, or elſe by injuſtice. And this Cruelty is the third cauſe of her utter ruine.

The

The THIRD PART.

Of the Viſions of the New Teſtament, from the Seventh Trompet to the End.

Wherein is treated of the Re-eſtabliſhment of True Chriſtendom, and the total Extirpation of that Popery, which was yet remaining after the deſtruction of the City of *Rome*; and of the other laſt things.

Of the Seventh Trompet.

Out of CHAP. XI.

15. AND *the Seventh Angel ſounded the Trompet.*

This is the third *Woe* againſt the Romaniſts, but by which True Chriſtendom is reſtored again to its right ſtate.

And there were great voices in Heaven.

Of the Holy Angels, that praiſed and glorified God for the reſtoration of decayed Chriſtendom.

Saying, the Kingdoms of the world are become the Kingdoms of our Lord and his Chriſt.

The Lord Chriſt ſhall now purge Chriſtianity from all Idolatry, ſo that Kings and Princes every where ſhall exerciſe the true Worſhip of God, and the imitation of his Example. As theſe words are underſtood of the Extirpation of Heatheniſm, *c.*12.10, ſo are they to be taken here for the Rooting out of the other falſe Worſhips, which are counted to be like that of Heatheniſm. And then ſhall Chriſt himſelf reign, not juſt viſibly, but by a more plentiful and glorious preſence of his Spirit, than ever hitherto, ſo that the *Divine* Life, which by his Incarnation he introduced with ſo much glory upon Earth, but which hitherto hath been altogether ſuppreſſed by the *Animal* or *Senſual* Life, ſhall at length begin to triumph to the exceeding great increaſe of the honour of Chriſt upon Earth.

And he ſhall reign for ever and ever.

This Divine Chriſtian Life in the imitation of Chriſt (in which the Lord Chriſt will, though not viſibly yet gloriouſly manifeſt his preſence, and reign and live among Chriſtians, as he lived with his Apoſtles forty days after his Reſurrection) ſhall laſt a very great

great while (which is determined to 1000 years, *chap.* 20;) and when those 1000 years are ended, yet this enlarged and diffused Reign of Christ shall not cease, but extend it self into Life eternal.

16. *And the 24 Elders which sate before God on their Seats, fell upon their faces and worshipped God.*

These are the Angelical Thrones.

17. *Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee the great power.*

Because thou hast raised and lifted thy great Army of the East, thereby to root out the Papacy; for the word Δύναμις hath often that signification.

And hast reigned.

And shewest thy self as the right Ruler over thy Christendom.

18. *And the Nations were angry,*

Or *Heathens*, that is, the Heathen Papacy, which hath hitherto trod under foot the outer Court of the Temple and the Holy City, is grown angry, and will make war with thee and thine.

And thy wrath is come,

The time, wherein thou wilt let thy wrath break out against them.

And the time of the Dead,

The time is come of raiſing the Dead, not all indeed, but thoſe only, that have part in the firſt Reſurrection, which is that of the Martyrs.

To judge,

The Popedom.

And to give reward unto thy ſervants the Prophets, and to the Saints, and them that fear thy Name, ſmall and great,

To all that have part in the firſt Reſurrection, to give them to reign with thee.

And to deſtroy them which deſtroy the Earth.

Who have introduced Idolatry again into Chriſtendom, and ſeduced people from the way of true Chriſtianity conſiſting in the imitation of thy Life, to a meer ſenſual Life.

19. *And the Temple of God was open'd in Heaven,*

The time is coming, that Heaven ſhall ſtand wide open to all true Chriſtians, for the fruition of all Spiritual Graces, and for far better opportunity to enter into the moſt Holy, and there to contemplate the Myſtery.

And there was ſeen in his Temple the Ark of his Teſtament,

The Lord Chriſt was often ſeen in Chriſtendom, as after his Reſurrection.

And there were lightnings, and voices, and thunderings,

And

And God ſpake again from Heaven with the Chriſtians, as in the Old Teſtament, and in the time of Chriſt.

And an Earth-quake,

And there was a great change of Religion.

And great Hail.

A great irruption of the Eaſtern Armies, to deſtroy Popery: Whence alſo the time of this Trompet is call'd the *Third Woe.*

The Viſion of the Harveſt and Vintage.

Out of CHAP. XIV.

13. *AND I heard a voice from heaven, ſaying to me,*

This Voice ſignifieth ſomething un-com-common, and belongs to the beginning of the Seventh Trompet.

Write.

For 'tis no ordinary thing, what thou art going to hear,

Bleſſed are the dead, which dye in the Lord, from henceforth,

From this time begins the Bleſſedneſs of the Martyrs, that have laid down their life for the name of Chriſt. For this is the time of the firſt Reſurrection.

Nay, ſaith the ſpirit,

The Holy Spirit aſſureth it.

That they muſt reſt from their labours.

That now the time of their reſt and reward is come, in which they ſhall reign with Chriſt.

And their works follow them.

And this for their good works, which they have done in Faith.

14. *And I looked, and behold a white cloud,*

This

This is a token of a glorious Appearance to do ſome thing extraordinary.

And upon the cloud ſate one like the Son of Man,

This is Chriſt.

Having on his head a golden Crown,

As a mark of his Reign, which he will eſtabliſh at the time of the Seventh Trompet, which is the Reign of Divine Life.

And in his hand a ſharp Sickle,

To cut off the Corn upon the Acre of his Church, and having done ſo, to burn up the tares which the enemy had ſown during the Papacy, but to gather the Wheat into his Barns.

15. *And another Angel came out of the Temple, crying with a loud voice to him that ſate on the cloud,*

As it was anciently the cuſtome among the Jews, out of the Temple to appoint Labourers for the firſt Harveſt, and to ſignifie to them, when they ſhould begin.

Thruſt in thy Sickle, and reap.

Gather thy Enemies, and thy Faithful ones, *thoſe* for Vengeance, *theſe* for Bleſſedneſs.

For the time is come for thee to reap, for the harveſt of the Earth is ripe.

The time of vengeance and recompenſe is at hand.

16. *And he that ſate on the cloud, thruſt in his Sickle on the Earth,*

To

To ſignifie, that now the Workmen might go abroad to harveſt.

And the Earth was reaped.

Namely, the Wheat was gathered into the Barn of his Reign, and the Tare caſt into the Lake of fire; as will, by and by, be further declared.

17. *And another Angel came out of the Temple which is in heaven, he alſo having a ſharp Sickle,*

This Viſion relateth properly to the great Battel, in which Popery is to be rooted out.

And another Angel came out from the Altar,

Where the Souls of the Martyrs were kept, who under the perſecutions of the Papacy had loſt their lives, and whoſe bloud the Lord would avenge at this time.

Which had power over the fire,

Who in the Prieſthood of the heavenly Tabernacle was to have care of the Fire upon the Altar, whence now ſhould be kindled the Fire of Vengeance.

And cried with a loud cry to him that had the ſharp Sickle, ſaying, Thruſt in thy ſharp Sickle, and gather the cluſters of the Vine of the earth,

The Vine of *Sodom*, *Deut.* 32. 32; of the Idolatrous Chriſtendom.

For her Grapes are fully ripe,

For puniſhment.

19. *And the Angel thruſt in his Sickle into the Earth,*

For

For a ſign, that the *Third Wo* is now coming.

And gather'd the Vine of the Earth.

Gathered the Nations to Battel.

And caſt it into the great Wine-preſs of the wrath of God.

Into the place *Harmageddon.*

20. *And the Wine-preſs was trodden without the City,*

The Battel was given without the City of *Rome*; for that was already deſtroyed; but the Pope and his Adherents were gather'd together in another place.

And the bloud came out of the Wine-preſs,

So much bloud was ſhed in this battel between the Eaſtern Nations and the Papal parts.

Even unto the horſe-bridles,

A deſcription of an unparalell'd Battel.

By the ſpace of a thouſand and ſix hundred furlongs.

Maketh 50 *German* Miles; and is the deſcription of a Tract of Land of ſuch an extent, in which the Battel is to be fought, as perhaps may be *Paleſtina*, or the *State* of the *Church* in *Italy.*

Follows

The VISION *of the Seventh Vial.*

Out of CHAP. XVI.

17. *AND the Seventh Angel poured out his Vial into the Air,*

Into the Kingdom of the Dragon, that ruleth in the Air; for he, with all the Enemies of Chriſt, was now to be vanquiſhed and caſt into the bottomleſs pit; and as he had given his power to the Beaſt and the Falſe Prophet, ſo he had, together with all his infernal adherents, taken the part of the great Army of the Beaſt and the Falſe Prophet, now gather'd together in *Armageddon*. And upon this Army, which did all take breath from this Air, ſhould the Judgment by this fiery Vial be executed.

And there came a great voice out of the Temple of Heaven, from the Throne, ſaying,

God himſelf cryed out.

It is done,

The Oath of the Angel, *chap.* 10. 6, 7. is fulfilled, and now is ended the Myſtery of God, which he foretold his Servants; that namely the Fulneſs of the Gentils ſhall come in, and all *Iſrael* be ſaved in the now beginning great Kingdom of the Lord Chriſt, in which

his

his Divine Life ſhall ſo glorioufly triumph over his Enemies.

18. *And there were voices, and thunders, and lightnings.*

Figurative expreſſions, always accompanying great Changes.

And there was a great Earth-quake,

There was a great and general change in Spiritual and Temporal things.

Such as was not ſince men were upon the Earth, ſo mighty an Earth-quake, and ſo great.

There never was ſuch a Kingdom, as this; and never ſo many people deſtroyed, as at this time.

19. *And the great City was divided into three parts,*

As God threatneth, *Ezech.* 5. 12. that of the idolatrous Jews one third ſhall periſh by the Plague, one third by the Sword, and one third by Diſperſion; ſo it ſhall be here with the Romaniſts, for the word *City* oft ſignifieth the Inhabitants of the City: *Rome* it ſelf having been already deſtroyed by the *Fifth* Vial.

And the Cities of the Nations fell,

The Cities of the Idolatrous Chriſtians were deſtroyed.

And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

And thus were the Inhabitants of *Babylon*, that

that is, the Pope and his Creatures, deſtroyed.

20. *And every Iſland fled away,*

All Idolatrous Churches on plains were ſubverted.

And the Mountains were not found.

And the Chappels, built on Hils, were alſo ruined.

21. *And there fell upon men a great hail out of heaven, every ſtone the weight of a talent.*

Now to know, by whom all this is to be done, it is to be noted, that there will be a great irruption of ſtrange Nations; and that, (as hath been already mentioned) out of the Eaſt,

And men blaſphem'd God, becauſe of the plague of the hail; for the plague thereof was exceeding great.

The Papalins, upon this irruption, ſought help of the Saints, according to their accuſtomed Idolatry; and ſo went on in their Blaſphemy.

The

Follows the Viſion of the Bride of the Lamb, and the Triumph of Chriſt, after the great Battel.

CHAP. XIX.

1. *AND after theſe things I heard a great voice of much people in heaven, ſaying,*

The Angels, as heavenly Prieſts, make again the uſual Temple-muſick in the Heavenly Tabernacle.

Alleluja,

This word is firſt of all uſed in the Scriptures in ſuch a place, where is ſpoken of the deſtruction of the Ungodly, *Pſ.* 104. 35. And 'tis here uſed upon the ſame account.

Salvation, and glory, and honour, and power unto the Lord our God.

Let all this be extolled in our Lord.

2. *For true and righteous are his judgments, for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his Servants.*

This is to be underſtood of the deſtruction of the City; for the deſtruction of her Inhabitants belongs hereafter to the great Battel.

3. *And again they ſaid, Alleluja; and her ſmoak roſe up for ever and ever.*

She ſhall never be rebuilt.

4. *And the 24 Elders, and the 4 Beaſts fell down and worſhipp'd God, that ſate on the throne, ſaying, Amen, Alleluja.*

In the Temple indeed the People alſo anſwer'd *Alleluja*, as here the Elders and Beaſts do; but not commonly *Amen:* See *Tal. Hier. C.* 2. *f.* 65. 4. But now the promiſe in Chriſt is made *Yea* and *Amen*, the Heavenly Company ſaith *Amen* to it.

5. *And a voice came out of the throne, ſaying, Praiſe our God, all ye his Servants, and ye that fear him, ſmall and great.*

This is the voice of the Cherubims from the Mercy-ſeat.

6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings,*

Of the whole multitude of the heavenly Hoſts.

Saying Alleluja, for the Lord God Omnipotent reigneth

Over his Believers, that imitate his Divine Life in the pure Doctrine of Chriſtianity.

7. *Let us be glad, and rejoyce, and give honour to him; for the marriage of the Lamb is come.*

The nearer Union of Chriſt with the great multitude

multitude of his Believers in his Kingdom of 1000 years is at hand.

And his Wife hath made her ſelf ready.
The Chriſtian Church hath received the Divine Life of the Imitation of Chriſt, and hath richly adorn'd her ſelf with it for the honour of her Husband (eſpecially now ſhe is increaſed with ſuch great numbers of Chriſtians out of the Eaſtern Countries,) by whoſe eminent Graces and Vertues many Jews alſo have been induced to profeſs Chriſt, ſo that it may very well be ſaid, that this is the time, in which the fulneſs of the Gentils is come in, and all *Iſrael* ſaved.

8. *And to her was granted, that ſhe ſhould be arrayed in fine linnen; clean and white; for the fine linnen is the righteouſneſs of the Saints.*

Hence 'tis manifeſt, what a righteous life will be led in the Church at this time, and how the Divine Vertues taught by Chriſt will every where ſhine forth.

9. *And he ſaith unto me, write,*
This is again a particular ſignification of a weighty Myſtery.

Bleſſed are they which are called to the Marriage-ſupper of the Lamb,
The Gueſts at this Marriage-ſupper are thoſe of the firſt Reſurrection; of whoſe now-beginning Bleſſedneſs St. *John* hath

already been obliged to write above.

And he ſaid unto me, Theſe are the true ſayings of God,

For a farther confirmation, that all theſe things ſhall indeed come to paſs in Chriſtendom.

10. *And I fell at his feet to worſhip him,* Suppoſing, it was God himſelf, becauſe of the lately mention'd words.

And he ſaid to me, See thou, do it not; I am thy fellow ſervant, and of the brethren that have the Teſtimony of Jeſus,

Of the Apoſtles, which Jeſus did chuſe to be witneſſes of his Reſurrection.

Worſhip God; for the Teſtimony of Jeſus is the Spirit of Prophecy.

The Spirit given to you Apoſtles, and prophecying through me, is one and the ſame Spirit; therefore we are fellow-ſervants.

11. *And I ſaw heaven open'd,*

As *above*, the Ark of the Covenant was ſeen upon the opening of Heaven; ſo *here* Chriſt is beheld upon Heavens being opened: Which imports a glorious Communication of God with Men. Now as Chriſt at the time of his entring upon his Prophetical and teaching Office ſaid, that the Heaven was open, ſo is the ſame repreſented to us much more open at his entring upon the Kingdom of his Glory.

And behold, a white Horſe,

The

The ſign of a Triumphant King; for thus comes the Lord Chriſt again, not juſt in a viſible manner, yet as ſignally, as he came for the Extirpation of Judaiſme; when alſo he ſaid, you ſhall ſee the Son of man coming and yet his coming was not viſible.

And he that ſate upon him was Faithful and True:

Is the true and faithful God, that keepeth his promiſes.

And in righteouſneſs he doth judge and make war.

He comes now in triumph, after he hath executed Judgment, and made war againſt the Beaſt and the Falſe Prophet; as a juſt Lord, that leaves nothing unpuniſh'd.

12. *His Eyes were as a flame of fire,*

To ſignifie partly his Majeſtical and angry Countenance, partly his Omniſcience.

And on his head were many Crowns,

To intimate the Royal power, which he had received partly over the Kings of the Eaſt, partly over other Kings of the Earth.

And he had a Name written, that no man knew but he himſelf.

He was the *Jehovah*, which Name none could pronounce but himſelf.

12. *And he was clothed with a veſture dipt in bloud.*

Signifying, that he had fought a bloudy battel.

And his name is call'd, the Word of God.
He is the Word of the Father, the Second Person in the Deity.

14. *And the Armies which were in heaven,*
The Holy Angels.

Follow'd him upon white horses,
Came with him out of the battel where they had assisted the Christians out of the East.

Clothed in fine linnen, white and clean,
As those that march, triumphing.

15. *And out of his mouth goeth a sharp sword,*
He is so mighty in battel, that with a word he can do as much, as with a sharp sword; as he shew'd upon the Jews in the Garden.

That with it he should smite the nations,
As he hath always done, and but lately in the Extirpation of Popery, so for the future.

And he shall rule them with a rod of Iron,
He shall treat them severely.

And he treadeth the Wine-press of the fierceness and wrath of the Almighty God,
He hath now executed vengeance in this war against his Enemies.

16. *And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.*
Is another sign of his Majesty, which now he would shew more gloriously, after the Victory obtain'd.

17. *And I saw an Angel standing in the Sun;*

In

In a place, where he could be ſeen and heard by all.

And he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, come and gather your ſelves together unto the ſupper of the great God.

For, the Victory is obtain'd, and the Enemies are overcome.

18. *That ye may eat the fleſh of Kings, and the fleſh of Captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.*

19. *And I ſaw the Beaſt, and the Kings of the Earth, and their Armies,*

That is, the Roman Empire with all its Adherents, already vanquiſhed.

Gather'd together to make war againſt him that ſate on the horſe, and againſt his Army,

That is, I now ſaw them diſcomfited.

20. *And the Beaſt was taken, and with him the Falſe Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipp'd his Image: Theſe both were caſt alive into a lake of fire burning with brimſtone.*

This is the great Judgment upon the Idolatrous Seducers, whom the World had done ſo much honour: They ſhall be ſwallow'd alive by Hell, as *Core*, *Dathan* and *Abiram*.

And

And the remnant were ſlain with the ſword of him that ſate upon the Horſe,

By the command of Chriſt, which the Eaſtern Nations had executed with their arms.

Which ſword proceeded out of his mouth; and all the fowls were filled with their fleſh.

Thus is the Lord Chriſt able to purge his Church, to pluck up the Tares, and to reſtore true Chriſtendom.

The

The Viſion of the Reign of a Thouſand years.

CHAP. XX.

1. *AND I ſaw an Angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.*

2. *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan.*

The Beaſt and the Falſe Prophet had been taken in the Defeat, and caſt into Hell: Here now is their Seducer alſo brought to condigne puniſhment, that ſo he may not diſcompoſe the now reſtored Kingdom of Chriſt, as long as that was to laſt on Earth,

And bound him a thouſand years.

To be reckon'd from that time, when Chriſtianity was purged, and the Life of Chriſt upon Earth made truly glorious; which will fall into the ſeven thouſand year after the Creation of the World.

3. *And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more.*

To the end that the Kingdoms of the Earth might be ſubjected unto Chriſt.

Till

Till the thouſand years ſhould be fulfilled; and after that he muſt be loos'd a little ſeaſon.

As is ſaid beneath.

4. *And I ſaw Thrones, aad they ſate upon them, and Judgment was given unto them.*

The time of the Kingdom of Chriſt, which is alſo call'd the Day of Judgment, was come.

And I ſaw the Souls of them that were beheaded for the witneſs of Jeſus,

That had been put to death for the Goſpels ſake.

And for the Word of God,

In a word; The Martyrs roſe again in a corporeal manner: And this is the Firſt Reſurrection of the Martyrs; of which elſewhere alſo is ſpoken in the Scripture, 1 *Cor.* 15. 23. 1 *Theſſ.* 4. 16.

And which had not worſhipp'd the Beaſt, neither his Image, neither had received his mark upon their fore-heads, or in their hands;

Thoſe are the Faithful, that always have earneſtly oppoſed the Apoſtates in the Church and never were partakers of the Apoſtacy. Theſe had alſo a part in the Firſt Reſurrection, though not like the Martyrs, becauſe they were yet alive, yet by a ſingular *Civil* raiſing and advancing of their Condition; whereby their Life, I mean, the Divine Life, in the imitation of Chriſt, began as 'twere to triumph over all the meerly Senſual Life.

And

And they lived,

Thoſe were raiſed from the dead to that glorious life; but *theſe* remain'd alive, but became much more glorious in grace and holineſs.

And reigned with Chriſt,

The Martyrs reigned with Chriſt in Heaven; the True Believers, on Earth.

A thouſand years.

A very long time, until the End of the world; ſo that no other Kingdom aroſe, which ſo flouriſhed as that of Chriſt.

5. *But the reſt of the Dead lived not again, until the thouſand years were finiſh'd.*

That is, thoſe that had not dyed Martyrs, were not raiſed from the dead like the Martyrs, but were to ſtay till the thouſand years of the glorious Kingdom of Chriſt were paſſed; After the end whereof there is expreſs mention made of a general Reſurrection, wherein all the Dead ſhall riſe, *v.* 12, 13, 14. Now ſeeing that *this* is to be underſtood literally, *that* alſo is to be explain'd in the ſame manner.

This is the firſt Reſurrection.

As at the time when Chriſt was to enter upon his Kingdom of Grace, many roſe with him; ſo alſo will there be a Reſurrection, when he ſhall begin the Kingdom of Glory. And this is call'd the *Firſt*, in reſpect of the other; of which *v.* 12.

6. *Bleſſed*

6. *Bleſſed and holy is he that hath part in the firſt Reſurrection.*

The ſame hath already received his glorified Body, which is the Crown of Salvation.

On ſuch the ſecond death hath no power,

Namely, the fiery Lake; When the whole Earth in the End of the world ſhall ſtand in fire, *v.* 14. than ſhall theſe remain untouch'd.

But they ſhall be Prieſts of God, and of Chriſt.

In the Heavenly Tabernacle. Nor is it juſt neceſſary, that theſe Children of the firſt Reſurrection ſhould viſibly appear to us; for their Heavenly Bodies will be inviſible: yet as thoſe, that at the time of Chriſts Reſurrection roſe again, did appear to many; ſo alſo there may then poſſibly happen ſuch or the like Appearances, and that perhaps to the greater Conviction of ſome, and even to further the Converſion of the Jews.

And ſhall reign with him a 1000 *years.*

Not thoſe thouſand years only, but many more, that is, for ever.

7. *And when the thouſand years are expired.*

Namely, the above-mention'd thouſand years of the Reſt of the Holy and Glorious Reign of Chriſt on Earth; and the End of the world ſhall approach.

Satan ſhall be loos'd out of his priſon.

God

God ſhall permit, that he may yet once more try his utmoſt againſt the Kingdom of Chriſt.

8. *And ſhall go out to deceive the nations, which are in the four quarters of the earth.*

What ſhall be left of unbelievers on the whole Earth, ſhall be gather'd together againſt Chriſtendom: As when great Kingdoms have long ſubſiſted, commonly great Commotions follow after; other nations labouring to diſcompoſe and ruine them.

Gog and Magog,

Such Enemies, as ſhall bear ſo great malice againſt the Chriſtian Church, as the *Syrians*, and their circumjacent Neighbours (which by *Ezechiel* are called *Gog* and *Magog*,) did againſt the Church of *Iſrael* before the firſt coming of Chriſt: which poſſibly may be the remaining Infidels of *Turks* and *Tartars*, *&c.*

To gather them together to battel; the number of them is as the ſand of the Sea.

They ſhall be ſuch nations, as go into the field in great armies; and theſe ſhall riſe againſt Chriſtendom.

9. *And they went up on the breadth of the earth, and compaſs'd the camp of the Saints about, and the beloved City.*

They encompaſs'd the Chriſtian Church, and the *New Jeruſalem*; whoſe power did as little conſiſt in outward arms, as anciently that of the Jews. *And*

And fire came down from God out of heaven, and devour'd them.

The Day of Judgment broke in at that time, and the Lord Christ came visibly with Flames of fire.

10. *And the Devil that deceived them, was cast into the Lake of fire and brimstone; where the Beast and the False Prophet are, and shall be tormented day and night, for ever and ever.*

This is the last Judgment upon Satan.

11. *And I saw a great white Throne, and him that sate on it, from whose face the Earth and the Heaven fled away, and there was found no place for them.*

This is a Description of the Day of Judgment, and needs not any large explication.

12. *And I saw the dead, small and great, stand before God; and the Books were opened: and another Book was open'd, which is the Book of Life. And the Dead were judged out of those things which were written in the Books, according to their works.*

13. *And the Sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every one according to their work.*

14. *And death and hell were cast into the lake of fire: This is the second death.*

15. *And whosoever was not found written in*

the

the Book of Life, was cast into the lake of fire.

These places of the World, in which Death and Mortality hath reigned, as the Earth, and the Air, were all comprehended in that great Fire, by which the Globe of the Earth was set on fire.

Follow

Follow the Visions

Of the Condition of Christendom, *and the Members thereof in the State of its Restoration, and of the Reign of Christ; under the Figure of the Palm-bearers, ch. 7. 9. and the New* Jerusalem. *ch. 21. seqq.*

Out of CHAP. VII.

9. *After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and Palms in their hands.*

This is the great number of the truly converted new Christians, in the Reign of the Divine Life here upon Earth, whose number is unexpressible, gather'd out of all sorts of Nations, Heathens and Jews, whose minds cleave no longer to the Earth, but are raised Heaven-wards, being careful of nothing, but how to live to the honour of God and Christ in the pure imitation of him; who have their con-

converſation in heaven and keep their conſciences unpolluted: And having overcome the Devil, the World, and their own Fleſh and Bloud, as the nature of the Divine Life requireth, they carry the tokens of Victory and Palm-branches, that is, holy works of new obedience, openly before the eyes of all men, and as 'twere in their hands.

10. *And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb.*

They acknowledge, that God and Chriſt have pull'd them out of the former Darkneſs, and tranſlated them into the ſtate of ſuch a Salvation, which doth already begin here on Earth, but ſhall be altogether conſummated hereafter.

11. *And all the Angels ſtood round about the throne, and about the Elders, and the four Beaſts, and fell before the throne on their faces, and worſhip'd God.*

12. *Saying, Amen: Bleſſing, and glory, and wiſdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever, Amen.*

All the Heavenly Hoſts rejoyce over the multitude of the new true Chriſtians, and praiſe the Lord for the progreſs and enlargement of the Divine Life, in which the Will of God is now done on Earth, as they do it in Heaven.

13. *And one of the Elders answer'd, saying unto me, What are these that are arrayed in white robes? And from whence came they?*

14. *And I said unto him, Sir, thou knowest: And he said unto me, These are they, which came out of great tribulation,*

This great Tribulation is that of 1260 years, during which the Woman hath been in the Wilderness, amongst wild beasts, the Witnesses clothed in Sack-cloth, and lain upon the streets, and the Gentils trod under foot the holy City, and the Beast utter'd Blasphemies.

And have wash'd their robes, and made them white in the Bloud of the Lamb.

They have by vertue of the Holy Spirit, purchased by the Bloud of Christ, given themselves up to true Holiness, and after the Example of Christ crucified, killed their own lusts, and are now risen with Christ, living in the true holiness and righteousness of the New Man.

15. *Therefore are they before the throne of God, and serve him day and night in his Temple: And he that sitteth on the throne shall dwell among them.*

16. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.*

17. *For the Lamb which is in the midst of the Throne shall feed them, and shall lead them*

unto

unto living Fountains of Waters, and God ſhall wipe away all tears from their eyes.

A deſcription of the future Bleſſedneſs in the Reign of Chriſt; compare *chap.* 21. 4. It conſiſts 1. In the Union with Chriſt. 2. In the conſtant worſhip of him. 3. In the Complacency of God in his Saints, and the thence enſuing everlaſting protection of them. 4. In the abundance of corporal and ſpiritual food. 5. In removing all adverſities. 6. In frequent communion with Chriſt, as his Diſciples enjoyed it after his Reſurrection. 7. In the conſtant aid and joy of the Holy Ghoſt. 8. In rich comforts over all endured afflictions.

CHAP. XXI.

1. *AND I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſs'd away, and there was no more Sea.*

I ſaw the Chriſtian Church under an altogether new Spiritual and Temporal Government; for the former in both States were, together with the deſtruction of both the Beaſts, aboliſh'd; and there were no Commotions of War any more.

2. *And I* John *ſaw the holy City*, New Jeruſalem, *coming down from God out of Hea-*

ven, prepar'd as a Bride adorn'd for her husband.

Under the figure of the City of *Jeruſalem* (which perhaps at this time may be better rebuilt, than ever it was,) I ſaw the Chriſtian Church in the State of the Divine Life; wherein is found the true Peace. This State God gave out of his ſingular favour to his Church not *in*, but *out* of Heaven; as alſo appeareth from *Apoc.* 3. 12. And all the Chriſtians had their Souls ſo beautified with graces and vertues, as Chriſt their Bridegroom required it by his Doctrine and Life.

3. *And I heard a great voice out of heaven, ſaying, Behold, the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.*

A Deſcription of a ſingular Divine Complacency in the Life that is from God: wherefore the Lord Chriſt, who is the true Tabernacle and Temple in whom the whole fulneſs of the Godhead dwelleth corporally, *Col.* 2. 9. will divers ways manifeſt himſelf again to his people; friendly converſe with them, and ſo bring back again upon Earth the Divine *Schechinah*, and the manifeſted Glory with more ſplendour than anciently.

4. *And God ſhall wipe away all tears from their eyes; and there ſhall be no more death,*

neither

neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

Becauſe of this felicity, all former troubles will be forgotten. There will be no more plagues, nor ſhall the Chriſtians dye an untimely death; but, after a long life, by a ſlight change tranſlated into the Life to come. All perſecutions alſo ſhall ceaſe, and no labour ſhall be troubleſome, but it ſhall be a ſtate conforme to that, which would have been in Paradiſe in the ſtate of Innocency.

5. *And he that ſate upon the throne ſaid, Behold, I make all things new. And he ſaid unto me, Write, for theſe words are true and faithful.*

God will not have this Prophecy hid, to the end that the Chriſtians, even in the primitive times, might not only comfort themſelves with the Hope thereof, but alſo in ſome meaſure direct their own life according to this pattern, and have a fore-taſte of the future happineſs in the midſt of their ſufferings.

6. *And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end; I will give unto him that is a thirſt of the fountain of the water of life freely.*

'Tis decreed, it ſhall certainly be done; I am powerful enough to bring it to paſs. And,

that no man need to wonder, whence the Children of men ſhould then become ſo pious and holy; I ſhall then abundantly, and out of the true fountain of the wounds of my Son, ſtream forth the Holy Ghoſt, who ſhall work it in them.

7. *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son.*

The combat with fleſh and blood, 'tis true, ſhall not ceaſe; but the victory to thoſe, who are in earneſt, ſhall not be painful: And ſuch ſhall then be called my true Children.

8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake, which burns with fire and brimſtone; which is the ſecond death.*

Thoſe that will not to purpoſe mortifie their own luſts, but flatter themſelves, and ſo neither combat nor overcome, and believe not, that I can or will aſſiſt them by my Spirit in this combat, and thence fall into all the mention'd or the like ſins and vices, they ſhall be damned into Hell.

9. *And there came unto me one of the ſeven Angels, which had the ſeven Vials full of the laſt ſeven Plagues, and talked with me, ſaying: Come, I will ſhew thee the Bride, the Lamb's Wife.*

The

The Seventh Angel, of whom *Apoc.* 16. 17. called to me, and bid me to view and conſider more nearly the Chriſtian Church, in the form of a City ſtanding on a Hill, *Matth.* 5. 14.

10. *And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great City, the Holy Jeruſalem, deſcending out of heaven from God.*

I was in the rapture, out of my ſelf, and was carried to that Mountain, of which *Eſaias* hath prophecied, *chap.* 2. 2. and *Daniel chap.* 2. 35. that I might behold the City within and without: There I ſaw that great Congregation of Chriſtendom, to be called *Holy*, becauſe of the right holy life.

11. *Having the glory of God; And her light was like unto a ſtone moſt precious, even like a Jaſper-ſtone, clear as Chryſtal.*

In this Chriſtendom was all that glory, that God ever vouchſafed or uſeth to vouchſafe upon Earth. Inſtead of the Sun or the Moon, God was himſelf (according to *v.* 23. of this *chapter,*) in the form of a tranſparent *Jaſper*: whereby is ſignified, that as the Jaſper is a very firm ſtone (it being in the Hebrew, *Ex.* 28. 19. *chap.* 39. 6. called יהלום, that is, reſiſting the Hammer;) ſo God with his glory will remain firm with his Church; and that uniformly, as the Chryſtal hath a uniform tranſparency.

12. *And had a Wall great and high;*
This ſignifieth pious and very Chriſtian Rulers, which by their ſingular piety are high exalted above others, and ſurround the Church with external Laws, and defend it againſt Strangers.

And had twelve Gates,
Gates are places of aſſembling together, in which anciently the Congregation was wont to aſſemble and to adminiſter Juſtice: And are hereby underſtood the Congregations of the Saints, *Hebr.* 10. 25; wherein alſo Holy Baptiſm, which is an Inlet into the Congregation of the Lord, is adminiſtred. Of theſe there are twelve, that is, they are all conſtituted according to the uncorrupted Doctrine of the twelve Apoſtles of our Saviour.

And at the Gates twelve Angels,
Theſe are the Doctors and Biſhops, as Watchmen of the Chriſtian Church, who are nominated *twelve*, becauſe the Doctrine and Life of all the Biſhops ſhall be conforme to that of the twelve Apoſtles.

And names written thereon, which are the names of the twelve Tribes of the Children of Iſrael.
Theſe names written on the Gates ſignifie, that all that are entred in and belong to the Aſſemblies of the holy Church of God, are

Children

Children of that promiſe and covenant, which God made long ſince with the Patriarchs and their poſterity: Whence alſo in theſe Congregations the Word of God as well out of the Old as the New Teſtament ſhall be heard and weighed.

13. *On the Eaſt, three Gates; On the North, three Gates; on the South, three Gates; and on the Weſt three Gates.*

The Quarters or Points of the Gates do import, that God will let people enter into his Church out of the whole world. But it might perhaps alſo be concluded out of the order, that the Aſſemblies would then be troubleſome to no body, and that they would be viſited by the ſtrongeſt, from Eaſt to North; by the middle ſort from North to South; and by the weakeſt, from South to Weſt. According to the manner of the ancient Jewiſh Academies.

14. *And the Wall of the City had twelve foundations; and in them the names of the twelve Apoſtles of the Lamb.*

The Rulers conformed themſelves according to the Doctrine and Life of Chriſt, who is the only Foundation, but laid by the twelve Apoſtles, *Eph.* 2. 20.

15. *And he that talked with me, had a golden reed to meaſure the City, and the Gates thereof, and the Wall thereof.*

The

The golden Measuring reed is the Word of God, and the Doctrine of the holy Apostles, to which 1. the *City*, that is, all the inhabiting Christians; 2. Her *Gates*, together with the Watchmen thereof, the Teachers and the Congregations, and all their transactions; 3. The *Walls*, that is, the Magistrates, ought to conform themselves altogether: As above *ch.* 11. 2. they agreed not with it.

16. *And the City lyeth four square, and the length is as large as the breadth;*

This is a figure signifying Perfection and Righteousness, and importeth the perfection of the Divine Life, which at that time shall every where break forth. But 'tis withall intimated, that this holy Church and Doctrine shall enlarge her self as long as she shall last, as is also hinted below, *v.* 24, 25.

And he measur'd the City with the reed about twelve thousand furlongs; the length, and the breadth, and the height of it are equal.

The Sense of the Letter implieth, that this is a Cubical measure, forasmuch as the length, breadth and height together make 12000 furlongs (8. of which make an *Italian* mile.) The Height is reckon'd not according to the Height of the Houses, Steeples or Walls; but according to the height of the Hill unto the extreme of the Walls; so that one side comes to somewhat above 22 furlongs; and so high also

hath

hath been the Hill with the Walls; and ſo broad the City it ſelf, that the Compaſs thereof hath extended it ſelf ſomewhat above 88. furlongs. If the Prophet had named 13824 furlongs, then would the Length, Breadth, and Height be, each, 24. juſt; and the Compaſs 96 furlongs, that is, 12 miles: All which numbers do proceed out of 12. But becauſe he had a mind to name 12. it ſelf in the Cubical Enunciation, thereby ſtill to inſinuate the Conformity with the Doctrine of the twelve Apoſtles; he is content to ſay only, that the meaſure was *about* 12000 furlongs. Mean time the *Cubical* Meaſure implieth an immutable Conſtancy, and a thorough Uniformity, not in regard of State and Dignity, but rather of Godlineſs. The great Height ſignifieth the Converſation of thoſe Chriſtians in Heaven, *Phil.* 3. 20.

17. *And he meaſur'd the Wall thereof; an hundred and four and forty cubits, according to the meaſure of a Man; that is, of the Angel.*

The meaſure is quadratical, namely, twelve Cubits for the height, and twelve Cubits for the breadth, which maketh together 144 Cubits; which are all to be reckon'd after the bigneſs of a Cubit in the ſtature of a Man, which the Angel alſo had. The meaning is, that the Life of the Rulers ſhall exactly agree

with

with the word of the twelve Apoſtles.

18. *And the building of the Wall was Jaſper.*

The Governours ſhall all be invincible Hero's. See above, *v.* 11.

And the City was pure Gold, like unto clear Glaſs.

The Inhabitants of the City, namely, the Chriſtians, were all full of pureſt love; which alſo is prophecy'd of this time, *chap.* 3. 7; and as 'twere tranſparent of a thorow Integrity, ſo that they could ſee, as 'twere each others heart.

19. *And the foundations of the Wall of the City were garniſh'd with all manner of precious ſtones.*

That is, according to the literal meaning, each Foundation or main Pillar in the Wall of the City (ſuch as were alſo in the high fundamental Walls of the Temple, called *Exyſmata* by the Antients,) had a peculiar Capital Stone, which was ſurrounded by many others. It importeth the Virtues of the Rulers and Chriſtians, which from the Word of God, quickned within them, ſhine forth like bright precious Stones, and adorn whole Chriſtendom.

The firſt Foundation was of Jaſper.

Moſt of the names of theſe precious ſtones are alſo to be met with in *Ez.* 28. 13. *Ex.* 28.

28. 17. *chap.* 39. 10. And the *Jasper* signifieth an Invincibleness in Temptations; as God also is Invincible. See *v.* 18. and 11.

The third a Chalcedony.

With this agreeth *Ex.* 28. 18. the *Carbuncle*, and seems to have received its name from the Chalcedony Carbuncle-stone, of which *Pliny* writeth very much *l.* 37. 7. found about *Carthage*. Now since that the Carbuncle hath its name from glowing and burning, we may here understand by it the burning Zeal for the honour of God and Christ.

The fourth an Emerauld.

Because this Stone hath the most pleasing greenest Colour, making that also green what is next it, we may understand by it the kindness and pleasingness in conversation, whereby others also are edified.

20. *The fifth a Sardonyx.*

This Stone hath a threefold colour, beneath black, in the midst white, and above reddish; signifying the whole condition of the regenerate humane Soul, whose lowest *lusting* part is altogether dark, weak and dead; the middle or *irascible* part is now white, pure, innocent, and no more fiery of bloud-thirsty wrath; but the supreme and *rational* is red and fiery from a desire to come to God.

The sixth a Sardius.

Forasmuch as this Stone (as *Pliny* describeth

it

it *l.* 37. 9.) is the moſt convenient for carrying a Seal in it; ſo it may intimate the care and pains taken by Chriſtians to have upon them the image of Chriſt.

The Seventh a Chryſolite,

This is a golden-colour'd Stone, according to *Pliny l.* 37. 9. and ſignifieth Chriſtian love, which deſervedly is compared to Gold.

The eight a Beryl,

This Stone is of a Sea-green colour, as thence alſo it hath the name *Tarſis Ex.* 28; and it muſt be ground ſix-angled, when it ſhall play aright, as *Pliny* writeth *l.* 37. 5. It ſignifieth the taming and wearing away of that being in the Soul, which is compar'd to the Sea, that is, the Luſts: which alſo will not be wanting in that Reign, but ſhall then be actually conquered.

The ninth a Topas,

This (according to the explication of *Pliny, l.* 37. *c.* 8.) hath the name of an Iſland, call'd *Topaſios*, which, by the deſcription of *Juba*, ſaid to be ſeated in the Red Sea, 300 furlongs from the Continent of the *Troglodytes*, and wholly cover'd with miſt, whence it hath often been earneſtly ſought by Navigators with much pain and trouble, and therefore obtain'd the name of *Topaſios*, which in the Troglodytic language is ſaid to ſignifie, *to ſeek*: Whence it may ſignifie the vehement deſire

deſire of an illuminated Soul, more and more to ſearch after the Divine Myſteries.

The tenth a Chryſopras

This is a ſtone, which in the cut reſembleth *Green Leek*, yet having ſomething of goldiſh colour mixt with it, *Plin. l. 37. 8.* It exhibits a ſtern ſeverity, yet mixed with Love; which indeed is a very rare vertue ſeldom found in theſe days in that temperature, but ſhall then be more common.

The eleventh an Hyacinth.

This is a light-blewiſh Stone, by the deſcription of the ancients, and in particular, *Pliny l. 37. 9.* like the colour of the Sky, lighter than Viols; ſignifying the perpetual ſerenity and clearneſs of the Underſtanding, not overcaſt by any clouds of troubles

The twelfth an Amethyſt.

This Stone is commonly known; and the Name it ſelf giveth the Signification of Sobriety.

21. *And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl*; Thus are deſcribed the Chriſtian Congregations, namely that they are not polluted with ſuch unchaſtity, as is in theſe days practiſed in many places under the ſhew of Chriſtian Congregations; but that they ſhall be eminent in Purity and Chaſtity. And as true Pearls always retain with a peculiar brightneſs

the

the mark of the water in which they were produced; ſo alſo ſhall the Chriſtians every where manifeſt the marks of Holy Baptiſme, by which they were in theſe Congregations born again. Now that one Gate was but one Pearl bored thorough, that ſignifieth the ſincere unity by the Spirit of many congregated Chriſtians, in the bond of peace, *Eph.* 4. 3. The boring thorow denotes, that this Door ſhall always ſtand open.

And the City of the Street was pure Gold, as it were tranſparent Glaſs.

What *Apoc.* 22. 2. 2 *Chron.* 32. 6. *Job.* 29. 7. is at large call'd the *Street*, is, as here alſo properly, the Market place of the City, where there is a great concourſe of people about trade. And the meaning here is, that at that time all contracts about trade, and all other things that are wont to be tranſacted upon Market-places, ſhall be made from a pure brotherly love; and every one ſhall then be ſo open-hearted and upright like tranſparent Glaſs, and no fraud or falſeneſs ſhall be found.

22. *And I ſaw no temple therein; for the Lord God Almighty, and the Lamb, are the Temple of it.*

There were not ſo many Houſes dedicated to this or that Saint, wherein ſpeedier and more ſingular grants of prayers and remiſſion of

Sins

Sins are hoped; but the Place of hearing Prayers and of Propitiation was God and Christ alone; these were prayed to in Spirit and in Truth, *Joh.* 4. 23. as well in private, as in public Congregations.

23. *And the City had no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*

There will be no need of Sun or Moon for the distinction of Unmoveable and Moveable Feasts; for they shall cease, and the Believers illuminated of God and Christ shall ever adhere close to their God and serve him, and rest in him, after they shall have once enter'd into his rest.

24. *And the nation of them which are saved shall walk in the light of it,*

The Church of God shall be divided into many people, all which shall have a full illumination.

And the Kings of the Earth do bring their honour and glory into it.

Many Kings and Princes with all their State, Riches and Glory enter into the Christian Church, and lead a Christianly pious life.

25. *And the Gates of it shall not be shut at all by day; for there shall be no night there.*

There will be ſo great a concourſe, and ſo little fear, that it will neither be poſſible nor neceſſary to ſhut the Gates; and the Night ſhall not be like Night, but like Day, both in a ſpiritual and corporal ſenſe.

26. *And they ſhall bring the glory and honour of the nations into it.*

All what hath been glorious and in honour among the Heathen, ſhall paſs into the Chriſtian Church with all Greatneſs and Riches.

27. *And there ſhall in no wiſe enter into it any thing that defileth, neither whoſoever worketh abomination, or maketh a lye; but they which are written in the Lambs Book of Life.*

To *defile* is to give ſcandal: To *work abomination* and a *lie* is to commit Idolatry; as hath been often ſaid in this Book. The meaning is, that at that time the Church of the Saints ſhall live altogether ſeparate from that of Worldlings, and that the Divine Life ſhall have nothing to do with the Senſual.

CHAP. XXII.

1. *And he ſhew'd me a pure River of Water of Life, clean as Cryſtal, proceeding out of the Throne of God and of the Lamb.*

This is the Holy Spirit, *Joh. 7. 38, 39.* that

that proceedeth from the Father and the Son. But it is to be noted, that here are mention'd two Thrones, becauſe that Chriſt ſitteth upon the Throne, which God the Father hath given him at his Right Hand; and that in the midſt of the Church of God, where ſtands the Tabernacle of Glory.

2. *And in the midſt of the ſtreet of it, and of either ſide of the River, was the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: And the leaves of the Tree were for the healing of the nations.*

Philo hath already explained the *Tree* of *Life* in Paradiſe, ſo as to underſtand it of true Godlineſs, whereby Man maketh it his only buſineſs to do the Will of God, and not his own. Now this Godlineſs doth not grow ſingle here as in Paradiſe did the Tree of Life, but in plenty, and that in open places, before the eyes of all, ſo that men ſee theſe good works, and glorifie God: It groweth by the ſupply and watering of the Holy Ghoſt: It beareth not once a year, but always, fruits of good works, according to the Doctrine of the twelve Apoſtles of the Lamb. The *Leaves*, that is, the meer outward and civil converſation is ſo excellent, that even that is able to draw the Unbelievers to imitation and converſion; to ſay

nothing of the excellency of the Fruits.

3. *And there ſhall be no more curſe.*

Amongſt the Jews and in the Primitive Church there was frequent need and uſe of the Eccleſiaſtical puniſhment of Excommunication againſt the Impenitent (though this now alſo is no more practiſed, to the grief of true Believers:) But in this Church there will be no need any more of that puniſhment, becauſe none will then ſin ſo enormouſly as to deſerve it.

But the Throne of God and of the Lamb ſhall be in it, and his Servants ſhall ſerve him.

4. *And they ſhall ſee his face, and his name ſhall be in their fore-heads.*

The Divine *Schechinah* and Manifeſtation of his glory ſhall in this Church be much more eminent than upon the Moſaic Mercy-ſeat; And all Chriſtians ſhall be Servants, Prieſts, Levites and Officers of this Tabernacle; and this like *Moſes*, who ſpoke with God face to face, as one friend ſpeaketh with another, and like *Aaron* the High Prieſt, who as the Holieſt Servant did bear the Name of God on his fore-head.

5. *And there ſhall be no night there, and they ſhall need no Candle, neither the light of the Sun; for the Lord God giveth them light.*

Here

Here is meant both corporal and ſpiritual Illumination. Of the former, 'tis true, there are ſome few to be found in the Scriptures, as *Ex.* 13. 21. *Ez.* 1. 27, 28. *Matth.* 17. 2. *Luke* 2. 9. *Act.* 12. 7. but here it ſhall be common, and conſtant.

And they ſhall reign for ever and ever. See *Apoc.* 20. 6. For, though this Kingdom ſhall receive a breach, *Apoc.* 20. from *v.* 7. to the end; yet he that ſhall reign in this Kingdom ſhall by a ſlight change be tranſlated into the endleſs Kingdom of Eternity.

The Dialogue between JESUS *and* JOHANNES, *their Names being concealed in the Text.*

JESUS.

10. *AND he ſaith unto me, Seal not the ſayings of the Prophecy of this Book; for the time is at hand.*

This Book is not to be rolled up and ſealed, as was commanded to *Daniel*, *chap.* 8. 26. *chap.* 12. 9. and to *Jeremias chap.* 32. 14; but Chriſtians are diligently to read it for their comfort and amendment; for it ſhall ſoon begin to be accompliſhed.

11. *He that is unjuſt, let him be unjuſt*

ſtill, and he which is filthy, let him be filthy ſtill.

This is a very Curſe of Chriſt upon impenitent and incorrigible Sinners.

And he that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill.

This is a Bleſſing upon the Godly, to whom, ſeeing they have, more is given.

12. *And behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.*

13. *I am Alpha and Omega, the Beginning and the End, the Firſt and the Laſt.*

This hath all been explained above.

JOHANNES.

14. *Bleſſed are they that do his Commandements, that they may have right to the Tree of Life, and may enter in thorough the Gates into the City.*

Bleſſed are they, who at the time of the Reign of Chriſt ſhall live, and keep his Commandments, and ſo obtain power and ſtrength, by true Godlineſs, in a Divine Life to fulfil the Will of God, and upon a true burial of their Old Man by Baptiſm, ſhall like genuine Members be admitted into the Holy Congregations.

15. *For, without are Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters,*

ters, and whoſoever loveth and maketh a Lie.

Dogs are that eat what they have vomited, and after Repentance fall into their former Vices. Theſe and all the reſt, that have been already deſcribed above, *chap.* 21. 8; ſhall not dare to come into the Chriſtian Church, to converſe, deal, and marry in it, but ſhall be all excluded.

JESUS.

16. *I Jeſus have ſent mine Angel, to teſtifie unto you theſe things in the Churches: I am the root, and the off-ſpring of David, and the bright Morning-ſtar.*

I thought good to ſignifie all theſe things to you ſeven Churches (to whom St. *John* hath written this whole Book by way of an Epiſtle, to whom alſo is directed this Epilogue, *v.* 10.) and not to you alone, but for the good of all Chriſtian Congregations hereafter. From me ſhall all Godly Rulers, and all Faithful Teachers in this my Reign have their power, and adminiſter their Offices under me, and in imitation of me: for I am the Root, of whom *David* and his whole ſpiritual poſterity are ſprung; I am that Star, whoſe light goeth before all others, and maketh, that every where in my Reign it ſhall be day.

JOHANNES.

17. *And the Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come.*

The Holy Ghoſt exciteth in the Chriſtian Church and in the hearts of all true Believers an inward deſire after this time of the Reign of Chriſt in the Divine Life.

JESUS.

And let him that is a thirſt, come: And whoſoever will, let him take the water of life freely.

In *this Prophecy* the Holy Ghoſt breaketh forth with abundant comfort and with holy Doctrine, and with glorious promiſes concerning the future State of the Church of God. Now whoſoever is deſirous, for his own encouragement and amendment to know thoſe things, let him read this Book with attention.

18. *For, I teſtifie unto every man, that heareth the words of the Prophecy of this Book; If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book.*

19. *And if any man ſhall take away from the words of the Book of this Prophecy, God ſhall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.*

This is the grievous Adjuration charging every one, to change nothing in this Writing. The like hath been afterwards put by *Ireneus*, *Euſebius*, *Hieronymus*, *Ruſinus*, *&c.* behind their Books.

20. *He which teſtifieth theſe things, ſaith, ſurely I come quickly.*

Jeſus confirmeth afreſh, that this Prophecy ſhall ſhortly begin to be fulfilled by his coming to the Extirpation of Judaiſm.

JOHANNES.

Amen, Even ſo, come Lord Jeſus.

The Wiſh of *Johannes* and of all the Faithful.

21. *The Grace of our Lord Jeſus Chriſt be with you all, Amen.*

Wherewith he concludeth the Epiſtle, which he begins above, *chap.* 1. 4.

A NECESSARY DEDUCTION Of what as well in the PREPARATIVE PART, As in the following SHORT EXPLICATION Hath been deliver'd.

§. 1.

SInce it is not my purpoſe to write a prolix Commentary, but only ſomewhat further to clear up the things above-deliver'd, as far as 'tis neceſſary; I ſhall not here in the firſt Note ſtay to refute at large the opinion of thoſe, that eſteem, That *whatſoever in this Book of Revelation is compriſed and propoſed under the number of* Seven, *ſhall be parallel and ſynchronous, and fall into one and the ſame time, and muſt therefore al-*

ways

ways begin again from the first Epocha. For then muſt the Explication certainly be too forced; as every one, who ſhall unpartially conſider the thing, will be able, without any further ſuggeſtion of mine, to find of himſelf. I ſhall then only labour plainly to prove, that the *Trompets* do not run on parallel with the *Seals*, but follow after the firſt *Six Seals*, and belong under the *Seventh*. For, *firſt*, after the opening of the Seventh Seal, at the Entrance of the Viſion of the Seven Trompets, is to be found juſt the ſelf ſame manner of ſpeaking, as at the Opening of moſt of the other Seals, *chap.* 8. 2. *And I ſaw the Seven Angels, &c.* as in the firſt Seal, *chap.* 6. 2. *And I ſaw, and behold, a white Horſe, &c.* And in the third Seal, *chap.* 6. 5. *And I ſaw, and behold a black Horſe, &c.* And in the fourth, *chap.* 6. 8. *And I looked, and behold, a pale Horſe.* And the like in the fifth and ſixth, *chap.* 6. 9, 12. Now then, ſince what St. *John* hath ſeen, belongs immediately under that Seal, in the opening of which he ſaw it (as indeed it is ſo in all the other Seals,) it can therefore be no otherwiſe, but the Seven Trompets muſt alſo belong under the Seventh Seal, in the opening of which St. *John* firſt ſaw them. For why ſhould there be obſerved another order in the Seventh Seal alone; and that, which follows next in the Opening

there-

thereof, not be the thing, to be tranſacted under this Seal.

Secondly, there is at the Entrance of the Viſion of the Seven Trompets no peculiar mark of a repetition of former times, as there is *chap.* 10. 11. where 'tis ſaid to St. John, *Thou muſt prophecy again, &c.* Nor doth the Text it ſelf and the fair Explication thereof exact any ſuch thing; much leſs any proving Synchroniſm of another parallel Viſion: ſo that we ought to keep to the plain Conſecution of one after another.

Thirdly, The chief Interpreters, and amongſt them *Hugo Grotius*, to whom almoſt none is comparable for underſtanding and learning, agree in this Explication.

§. 2.

That it may be the more particularly noted, that about the time when the Woman paſſed into the Wilderneſs, the Beaſt did riſe out of the Sea, we are to take exact notice of the words of the laſt verſe of *chap.* 12. where indeed now in all *Greek* Copies of the New Teſtament 'tis read, *And I ſtood upon the Sand of the Sea*; ſo that this ſeems to be ſpoken of St. *John*, who may be thought to have about that time ſet his foot on the Sea-ſhore in *Patmos*, as *Ezechiel* received his Viſion by the River of *Chebar*, *chap.* 1. 1. and *Daniel* by the River *Ulai*, *Dan.* 8. 2. and *Hidekel*, *chap.* 10.

10. 4. But ſeeing that all *Latin* Copies have it, *And He ſtood upon the Sand of the Sea*, to wit, the Dragon; and the ſame is read in the Edition of *Aldus* of A. 1518. as alſo in the *Syrian*, *Arabic*, and *Æthiopian* Tranſlation; it may highly be preſumed, that anciently alſo it was thus read in the *Greek*, namely in the *third* perſon; eſpecially ſince by this reading the Viſions do far better cohere. But yet our proof ſuffers nothing by it, although it ſhould be underſtood of St. *John*; becauſe one way as well as the other the two Viſions, as *Grotius* very well obſerveth, cannot be torn from one another, and ſo the Beaſt muſt have riſen out of the Sea, aſſoon as the Dragon was gone to make War with the remnant of the Seed of the Woman, namely that which ſhe ſhould bring forth in the Wilderneſs.

§. 3.

Grotius maketh two things out of this; and though he explaineth the ſecond *v* of *chap.* 11. of the *Gentils* properly ſo called, that tread under foot the Holy City; yet by the *Gentils* which are ſpoken of *chap.* 11. 18. *that they grew angry*, he underſtands the *Jews*, which were not worthy to be call'd Jews, becauſe living after a heatheniſh manner, whence they muſt alſo be call'd the Synagogue of Satan, *Apoc.* 2. 9. *chap.* 3. 9. and have it objected to them, that they worſhip'd Devils, and Idols

of

of Gold, and Silver, and Brass, and Stone, and Wood, *chap.* 9. 20. whither he also draws *Ps.* 2. 1. and *Ps.* 99. 1.

But all impartial Readers will easily judge, that 'tis much more sutable to the Text, to understand the word *Gentils* in one and the same sense. (1.) Because in the same kind of Prophecy, one Image hath doubtless one and the same meaning, as oft as it occurrs, unless there be somewhere found such a notable mark of another meaning, that the one is inconsistent with the other; which no man will find here. (2.) Because both names stand so near together in one and the same Chapter; which indeed is no slight proof, that they signifie also the same thing; especially since you shall not easily find any one Example in this whole Book contrary to this Observation. And because (3.) the Explication of *Grotius* by all his other alledged places is very hard, and altogether un-usual in the other Prophetical and Apostolical Writings, as might easily, if need were; be evinced. 4. Because also from other places of the Revelation, whose Visions belong to the Seventh Trompet, 'tis clear, that here cannot be meant the Jews; since in the pouring out of the Seventh Vial *ch.* 16. 19. (which by the eighteenth Position, belongs to the time of the seventh Trompet) 'tis said, that the Cities of the Heathen are fallen;

and

and at the time of the great Battel, upon which the Beast is cast into the fiery Lake, *chap.* 19. 15, 19, 20. 'tis also said, That he that sitteth upon the White Horse shall smite the Heathen (which also belongs to the Seventh Trompet, according to Position 18.) And which *Grotius* himself cannot understand of the *Jews*. So that the sixth Position remains the more unshaken. Especially since (5.) this Synchronism of the Visions, in this Position mention'd, is almost of none else call'd in question. And finde also (6.) the natural connexion of the Text v. 2, 3. requireth, that the Witnesses in the mean time should prophecy as long as the Court should be trodden under foot; as also *Grotius* himself observeth the congruity of these times.

§. 4.

What in this Position and its Proof hath been deliver'd in short, deserveth to be here more enlarged. And 'tis beyond doubt, that these two Books, namely the *Sealed*, *chap.* 5. 1. and the *Open* Book, *chap.* 10. 2. signifie two different things, of which is prophecied: But that they both begin from one and the same Epocha, and that the *Open* Book, as to time, runs parallel with the *Sealed* Book, may be concluded from no slight reasons. For (1.) the Angel, that hath in his hand the Open Book, full of Prophecies, hath the same

ſame Majeſty with him that hath the Sealed Book, *chap.* 4. 2; and with him who firſt appeareth to St. *John*, and dictateth the Epiſtles to the Seven Churches, *chap.* 1. 12. *ſeqq.* For he hath a Rain-bow about him, *chap.* 10. 1. as he upon the Throne had, *chap.* 4. 3. his Countenance is like the Sun, as the Countenance of the Son of Man, *chap.* 1. 16; his feet are like fiery pillars, as the feet of the Son of Man are like Braſs of fire, *chap.* 1. 15. Now as he that ſitteth upon the Throne, contains indeed ſomething elſe in his Sealed Book than the firſt did in his Epiſtles; and yet with his little Book begins where the firſt began with his Epiſtles; So it is to be concluded, that, though the third contains ſomething elſe in his Open Book, than the other in his Sealed one, and the firſt in his Epiſtles; he doth yet with his Prophetical Book begin from the ſame time, where both thoſe do begin. (2.) As the voice, which St. *John* heard the ſecond time ſpeaking with him, and reſembling a Trompet, *ch.* 4. 1. as the firſt, *ch.* 1. 10. intimateth that there begins indeed a new Prophecy in the Fourth Chapter; but yet ſo as that by reaſon of the likeneſs of the ſound of the Trompet, the ſame begins again the courſe of the Prophecy from the firſt Epocha; ſo alſo, becauſe St. *John*, in the Viſion of the open Book, heareth again the very ſame voyce, which he had heard before

fore in the Vision of the Sealed Book and of the Epistles, *chap.* 10. 8; we are to conclude, that here also a new Course of Prophecy begins again from the first *Epocha*. But if it should be objected, that the Voice commanding St. *John* to take from the Angel the Open Book, may perhaps not have been like that of a Trompet, no such thing appearing in the Text; the Answer is ready, that that doubt may easily be removed from him, that shall compare the Description of this Voice with the Voice heard by the Sealed Book, *chap.* 4. 1. and that shall also consider, that this obscure Book of the *Revelation* useth that manner of speaking, which is found in all Enigmatical Writings; in which often half an intimation is thought sufficient to lay open the Thing it self, especially when other congruous circumstances do concur. As (2.) it maketh not a little for this purpose, that the Image of the Similitude, *viz. to eat an Epistle or a Book*, signifieth in the Holy Scripture the same as, *to receive a Divine Inspiration to prophecy, &c.* 3. 1. *seqq.* And therefore certainly it must needs be, that St. *John* by eating this Book, received another excellent subject of Prophecy, which so differs from the first, as a Sealed Book from an Open one: All which (as clearly appears in the Explication it self) can be applyed to nothing more conve-

niently, than that the first Book, sealed, was a Book of affairs of State, and the other, of matters of the Church. And as both these are, as to time, parallel, so it may be validly concluded, that also the second Book must begin with the *Epocha* of the first. (4.) The Prophecy of the Open Book cannot be later, than that of the Sealed, because this very Angel saith expressly, that upon the finishing of the Sealed Book, to wit, after the *Seventh Trumpet*, which is the end of the *Seventh Seal*, there shall be time no longer, *chap.* 10. 6, 7. And because that during the roaring of this Angel, and afterwards under the Trompets of the other Angels, Seven Thunders utter'd their voices, *chap.* 10. 3. which St. *John* was commanded to seal up, *chap.* 10. 4. 'tis farther strongly to be presumed, that as the Seventh Trompet is a Finishing Trompet, *chap.* 10. 7. so also the Seventh Thunder is a Finishing Thunder, which shall burn Heaven and Earth, and make an end of them. So that I think that upon these considerations, no man will easily doubt of the Truth of this fourteenth *Position*.

There is found in the Holy Scriptures a constant intimation, than 'tis Gods method, not to suffer those that belong to his Church, to pass on long in their offences without Chastisement. So he soon punished the Sin committed

mitted with the *Golden Calf*, by the Sword of the Children of *Levi*, *Ex.* 32. 26. *seqq.* The Sin with *Baal-Peor*, by hanging the Heads of the people, and by slaying the Idolaters, *Num.* 25. 4. 2. The Sin with *Baalim*, by the *Mesopotamian* Servitude, *Judic.* 3. 7, 8. Another of the like nature, by the *Moabitical*, *Jud.* 3. 12. and afterwards with the *Canaanean*, *Jud.* 3. 12. and with the *Midianitical*, *Jud.* 6. 1. And again, the Sin with *Baalim* and *Astaroth*, and the Gods of *Syria*, and *Zidon*, and *Moab*, and the Children of *Ammon*, and of the *Philistins*, by the *Philistian* and *Ammonitical* Slavery, *Jud.* 10. 6, 7. *chap.* 13. 1. The Apostacy of the Kingdom of *Juda* under *Rehoboam*, by the *Egyptian* King *Shishack*, 1 *Reg.* 14. 21, 25. Under *Joram*, by the Philistins and *Arabians*, 2 *Chron.* 21. 11, 15, 17. Under *Achaz*, by *Rezin* and *Pekah*, 2 *Reg* 16. 2, 5. Under *Manasse*, by the King of *Assyria*, 2 *Chr.* 33. 9. 11. Under *Zedechia*, by the *Chaldeans*, 2 *Chr.* 36. 14, 17. Not to speak now of the Kingdom of *Israel*, and many other Examples. And as He proceeded in the Old Testament with the Church of *Israel* as oft as she did degenerate, so hath he done with the Christian Church in the New Testament; namely as soon as she followed the footsteps of the old Church, and began indeed to apostatize; that the Gentils trod the holy City under foot,

the Woman went into the Wilderneſs, and the Ten-horn'd Beaſt began indeed to blaſpheme, ſo ſoon did he cauſe the Wo-trompets to ſound. So that by confronting the Old and the New Teſtament this Poſition is greatly confirmed.

§. 6.

That in the *Sealed* Book are only contained Prophecies about Affairs of State, and therefore the Viſions of the *Seals* do properly ſignifie but the chief Occurrences and Accidents in the *Roman Empire*, will then indeed beſt appear, when firſt it ſhall have been made out, How genuinely the Order and Conſecution of theſe Seals, and then alſo of the Trompets may be explained from the orderly ſequel of the Roman Empire. Of which the Reader may ſoon have a good taſte, by taking the aid of the following Poſitions.

1. That the skill of underſtanding Divine Viſion-Images, whether it be in Dreams or Viſions, is very ancient, and was already much practis'd in *Egypt* in *Joſeph's* time, and afterwards in *Chaldea* in *Daniel's*.

2. That this Art was very highly eſteemed by the People of the Eaſt, eſpecially the *Arabians*; whence *Jeremias* ſaid, *chap.* 49. 7. *Is Wiſdom no more in Temon? Is Counſel periſhed from the prudent?* and more clearly, *Baruch, chap.* 3. 12. *The Children of Agar ſearch after earthly Wiſdom, and likewiſe the Merchants*

Merchants of Meran and Teman, who think themſelves prudent.

3. That the Revelation by *Images* is in a manner of the ſame nature with the Revelation by *Hieroglyphicks*, which may be taught and learn'd like other Writings; whence God Almighty, when he would ſignifie any thing to this Hieroglyphical way of Writing, uſed doubtleſs ſuch Characters, which in part, at leaſt, from the common and in the Country ſufficiently notorious interpretation was already known to them: whence alſo the Angels ſometimes do explain to the Prophets but one or two things, the reſt being, for the moſt part, known to them before.

4. That from the people of the *Eaſt*, being ſo near the *Hebrews*, and in manners, cuſtoms and language ſo like them, may in ſome meaſure be learnt, not only (as commonly is done to good purpoſe) the right uſe of many Words and Phraſes for the explication of the Holy Scriptures; but even alſo the ſignification of the Figures and Prophetic Images: To which end may not a little ſerve the Book of *Achmet* the Son of *Seirim* an *Arabian*, or, as others will have it, of *Apomaſar*, intituled Ὀνειροκριτικὰ or *Apoteleſmata Inſomniorum*, that is, Interpretations of Dreams, collected out of many Antient Writers, as *Farphon*, an *Egyptian*, who ſtileth him the Interpreter of

Dreams to *Pharao*; and *Baram*, such an Interpreter to the *Persian* King *Saganissa* (who lived in the Reign of *Dioclesian*;) and *Syrbacham*, such another, to the *Indian* King. Out of it we shall here extract and deduce some Interpretations of those Images, which may be of good use to some of the following Explications: And therefore

1. According to the opinion of the *Indians*, *Persians*, and *Egyptians*, following *chap.* 233. of the lately mentioned Book; a *generous* and vigorous Horse which in *Arabic* is called *Pharas*, is in the Interpretations of Dreams expounded of great Height and Dignity.

2. But *Vulgar* Horses signify a meaner Nobility and Condition.

3. When one dreams, that he sits upon a gallant and active Horse, he shall obtain of the people Honour, and a great Name, and much Dignity.

4. He that dreams, that he rideth armed upon a brave and well accoutred Horse, shall get great Power and a good Name.

5. *In chap.* 249. according to the Interpretation of the *Persians* and *Egyptians*; If one dreams that he hath Bows and Arrows, he shall triumph over his Enemies.

6. In *chap.* 151. following the Doctrine of the *Indians*; A large and long Tail of an Horse signifieth Officers, Guards and Lacqueys of great strength.

7. And

7. And a curtail'd Tail ſignifieth the Loſs of Liberty as well as Dominion, when a Prince dreams, that he ſitts upon ſuch an Horſe.

8. In *chap.* 233. the Lighting from an Horſe, when done freely, ſignifieth, that a man ſhall of his own accord reſigne his power and greatneſs; but when unwillingly, that then there ſhall be *appointed* him a Succeſſor to his Honour and Dignity.

9. In *chap.* 15. according to the Doctrine of the *Indians*, when a man dreams, that he ſeeth a Ballance, and ſomething weighed therein, he may underſtand it of the perſon of a Judge. But if he go to Law, and ſeeth, that in weighing the Scales ſtand even, then ſhall he have right done him.

10. If any one dreameth, that he ſeeth a juſt ballance, he may then be ſure, that the Judge of that place is juſt; but if he ſeeth a falſe and broken ballance, he may then conclude, the Judge of the place, where he ſo dreameth, to be unjuſt.

11. Buſhels alſo and other meaſures have the like ſignification with the former: but that reſpects the perſons of Inferiour Judges.

12. In *chap.* 167. out of the Writings of the *Indians*, *Perſians*, and *Egyptians* is found what follows: The Sun ſignifieth the perſon

of the King; the Moon, the next to the King; *Venus*, the Queen; and other great Stars, the principal Officers of the King. It is also written of *Cyrus*, that he once dreamed, he saw the Sun thrice at his feet, and thrice catch'd at it in vain; which the *Magi* interpreted of him as their King, and thence prophecied, that he should reign 30 years; which also came to pass. And to this may be referr'd the Dream of *Joseph*, and *Jacob's* Interpretation thereof, *Gen.* 38. 10.

13. When any one dreameth, that he seeth the Sun in the Firmament without Light and Rays, then shall adversity and dishonour befall the Kings person.

14. When any one dreameth, that the Sun is eclipsed, that signifieth misfortune and War to the King.

15. If one dreameth, that the Sun is overcast with Clouds, then the King shall fall into misery and sickness, according as the overcasting is more or less.

16. When one dreameth, that he seeth the Sun, Moon and Stars together, and not shining, if he be a considerable man, he shall then fall to ruine; If he be a King, he shall then be encompass'd and warr'd upon, and fall into great misery.

17. In *chap.* 168. it is found out of the Observations of the *Persians* and *Egyptians*; that

that when one dreameth, he ſeeth the Stars to give but a ſlender light, and to be ſcatter'd and obſcure; it ſignifieth ſome misfortune to Noble and Rich men, and the Officers of the King.

18. In *chap.* 191. tis noted from the Doctrine of the *Perſians*, *Egyptians* and *Indians*, that Snow, Hail, and Froſt ſignifieth adverſity, trouble and grief.

19. If a man dreameth, that he ſeeth Hail to fall upon a place, he may then look for a ſudden irruption of Enemies.

20. If he dreameth, that the Hail beateth down ſtanding Wheat and Barley, in that place of the Dream ſhall happen Slaughter and Murther, according as the Corn is more or leſs ſtruck down.

21. In *chap.* 159. conform to the Interpretation of the *Indians*; and in *chap.* 160. according to the Doctrine of the *Perſians* and *Egyptians*; Fire ſignifieth Deſtruction, War, Battel, Puniſhment and Trouble.

22. In *chap.* 151. when any one dreameth, that he watereth and taketh care of Trees, he ſhall become conſiderable, and a Benefactour to the people.

23. When a King dreameth, that he planteth Trees, he ſhall conſtitute new Magiſtrates.

24. When Trees in a dream ſeem to moulder and fall down from length of time, then ſhall the principal Officers of the King dye a natural death.

26. When

25. When one dreameth, that he ſeeth great Trees to grow out of Stocks, it ſignifieth the proſperity of Great ones.

26. When an ordinary man dreameth, that he hath gather'd the Leaves of Trees into his houſe, he ſhall get riches from great men, according as he hath gather'd more or leſs.

27. In *chap.* 300. ſutable to the Doctrine of the *Indians*, *Perſians*, and *Egyptians*, Locuſts commonly ſignifie a great multitude of Enemies; the Holy Scriptures alſo mentioning, that the Locuſts, at the command of God, do like an Army march to the deſolation of Countries. (This which is here alledged out of the Scripture, is taken out of the Books of the *Indian*, who ſheweth in many places, that he was a Chriſtian, as will appear up and down in his writings.)

28. When a King or another potent perſon dreameth, he ſeeth Locuſts to march againſt a Country, he may expect in that place a multitude of mighty Enemies; and according as he ſhall dream, the Locuſts have done harm, ſo ſhall he ſuffer harm proportionably.

29. In *chap.* 130. from the Doctrine of the *Indians*, if a man dreameth, that he is buried, that Grave ſignifieth his certain ruin; when he dreameth that ſomething is wanting to what belongs to his Burial, that ſignifieth hope.

30. In *chap.* 162. 164. When a King dreameth

dreameth, he ſitteth upon the Clouds, and is carried whither he pleaſeth, then ſhall barbarous people be ſubjected unto him, and he ſhall receiveve kingly power over them.

31. If a King dreameth, that he is flown up to the Starry Heaven, he ſhall excell other Kings in honour and dignity. Likewiſe if he dreameth, that he is aſcended into Heaven, and ſitteth there, he ſhall reduce under his dominion a Countrey larger than that which he poſſeſſeth.

Out of all which it ſeems ſufficiently manifeſt, that almoſt all the Images of the Sealed Book ſignifie Temporal and Civil Matters. But this will be more evident from further explication.

§. 7.

One of the four Beaſts ſignifieth the *firſt* of the four Beaſts; as in the lately foregoing words *one* of the Seven Seals is as much as the *firſt*. For 'tis not very uncommon in the Holy Scriptures, that this Numerical word *One*, is taken for the ordinate word, the *Firſt*. Whence that expreſſion on *one* of the Sabbaths, is the ſame with the *firſt* day of the Week, *Matth.* 28. 1. *Mark* 16. 2. *Luke* 24. 1. *Joh.* 20. 1, 19. *Act.* 20. 7. 1 *Cor.* 16. 2. And in this Book of the *Revelation*, *chap.* 9. 12. *One* Woe, is the ſame with the *Firſt* Woe; and *chap.* 15. 7. *one* of the Beaſts, as much as the *firſt* Beaſt.

§. 8.

§. 8.

Here it is to be deduced, in what time of the *Roman* Empire the *Epocha* of the *Sealed* Book, and of the whole *Revelation* of St. *John* falls in. And here I agree with those two Men so famous for the Explication of the Holy Scriptures and their skill in the principal Languages, *Grotius* and *Lightfoot*, *viz.* that St. *John* wrote his *Revelation* in the Isle of *Patmos* before the Destruction of *Jerusalem*; *Epiphanius* also writing in *Alogis*, That St. *John* by the command of the Emperour *Claudius* was banish'd into that Isle, and there had Divine Revelations. Nor hinders it, that he was also exiled under *Domitian*; because, as *Tertullian* testifies, those that had been banish'd by *Claudius*, had leave under *Vespasian* to return home, but were again under *Domitian* driven back to their place of exile.

Yet 2. I put the *Epocha* and Beginning of these Visions under the Emperour *Vespasian*, whom God had appointed, that in his time should be executed the Vengeance upon the rejected Jewish Church, by reason of the ignominious death they had put Christ, his Son, to. Now as this is a Case, which in the Roman Empire it self is to be esteemed exceedingly memorable, so it seems, that the Holy Ghost had it purposely in his Eye in re-

fe-

ference to these Visions, and from thence began to direct the Prophecy; especially because in the very beginnig of this Book 'tis said, that St. *John* was to shew something that was shortly to come to pass and to have its beginning, *Apoc.* 1. 1. *chap.* 22. 6. Likewise, that the time, when the Prophecy should begin, is nigh, *chap.* 1. 3. Wherefore also the Lord himself saith; *Behold, I come quickly,* (namely to the Destruction of *Jerusalem*) *chap.* 22. 7, 12. as he had also foretold it, when he was yet upon Earth, *Matth.* 24. 30, 34, 42, 44. *Mark* 13. 30. *Luke* 9. 27. *Matth.* 16. 28. *Luke* 17. 24, 26, 30, 36. *seqq. Matth.* 26. 64. All which yet by the order of the *Roman* History which is exceedingly well adapted to these Visions, may be best of all confirm'd. For though it can be alledged of the person of *Vespasian* himself, that when in *Judea* he consulted the Oracle of the God of *Carmel*, How it should go with him as to his hopes for the Empire, he was so much confirmed therein, that it was promised him, that all should succeed according to his thoughts and purpose, how great soever it were: And what *Josephus* also, one of his Prisoners, being laid up in chains, resolutely said, that shortly he should be by him set at liberty again, but that then he should be Emperour. And although further, when he held publick Judgment, a Blind

and

and a Lame man, both of the common people, came to him desiring him, that he would cure them; forasmuch as *Serapis* had promised them in a Dream, that if he would vouchsafe to spit in the Eye of the one, and to touch the others lame leg with his heel; the first should recover his sight, and the other a sound leg; which also, when at the importunity of his friends he had done to both, in the publick Market-place in the presence of all the people, came to pass; witness *Suetonius*, *chap.* 5. and 7. and others. (Out of all which divers other things might also be here deduced.) Yet 'tis not necessary to seek for such foyles or paint, where Truth shews it self openly bare-fac'd and in its natural colour: This only may be yet alledged for the confirmation of what is said, that the *first Beast was turn'd to the East*, viz. that *Suetonius* writeth, *chap.* 4. that in all the East it had been a constant opinion, as if it had been decreed by God, that those who at that time should come forth out of *Judea*, should be raised to the highest dignity and power, which afterwards was found verified in this *Roman* Emperour. Now whereas the Quarters and Places of the other Beasts seem also not to be in vain directed, so that that towards the *West* signified *Trajan*, who came from the West out of *Spain*; that towards the

South

South, noted *Severus*, who was of *Africa*; and that towards the *North*, meant *Maximinus*, who came out of *Thracia*; it seems also, that the first not without cause had its place *East*-ward; since from thence came that Emperour, who was principally denoted by it. If we had also a mind to seek whether, as the following (lately named) Emperours and their times had something in them, signified by the nature of the Beasts appropriated to them (as will more particularly appear beneath,) so also *Vespasian* and his times have somewhat in them, which might be accommodated to the nature of the first Beast, the *Lion*; then, 'tis true, the courage of the Lion might be referrid to the fortitude of *Vespasian* (for which peculiar cause he was also elected, to quell the commotions of the mutinous Jews, as may be seen in *Sueton. chap.* 4.) but the thing chiefly respects that time, wherein indeed the Lion of the Tribe of *Juda* had overcome, as before his spiritual, so now his corporal enemies, *Matth.* 1. 2. 20. by this invincible Lion, whom the Lion *Nero* (as St. *Paul* calls him, 2 *Tim.* 4. 17.) first sent upon them, and who caused them to be utterly destroy'd by that young Lion of his, *Titus*, in whom the nature of a Lion for fierceness and rapacity was so signal, that the *Romans* in the beginning did openly call him a *Second*

Nero,

Nero, as *Sueton.* writeth *c.* 6. 7. But that *Grotius* by the *four Beasts*, the *Lion*, the *Oxe*, the *Man*, and the *Eagle*, understands *Peter*, *James*, *Matthew*, and *Paul*, is too hard, forasmuch as it is not only groundless, but also unapplicable: For, why should *Peter*, who out of fear denied his Lord and Master, rather be resembled to a *Lion*, than *Paul*, who certainly upon all occasions shews more Zeal, than the other? And why should *Paul*, rather be like an *Eagle* than an *Oxe*, whereas yet in the work of the Gospel he hath labour'd like an Oxe, and even compared himself to that animal, 1 *Cor.* 9. 9? And why should *Matthew* rather resemble a *Man* than the rest, and particularly than *James*, who yet was the Brother of *Jesus*, the *Son* of *Man*? And although the resemblances were pertinent; how, I pray, could those Apostles be placed before the Throne of the Glory of God amidst the Host of the Holy Angels, whereas at the time of this Vision, exhibited to St. *John*, they were yet alive? But if you'l say, that the Holy Angels did bear their Image; to what purpose should that be, and where have we any such other Examples?

§ 9.

The *Horse* is a token of Power and Dignity, as § 8. out of *Aohmet n.* 1. was shew'd, and as the Scripture also *Eccl.* 10. 7. useth this

Image

Image in the ſame ſenſe, when *Solomon* ſaith, *I ſaw Servants on Horſe-back*, that is, in great Dignity; and *Zach.* 10. 13. *God will make the Houſe of Juda as his goodly Horſe in the Battel*, that is, He will again reſtore to the Houſe of *Juda* Power and Greatneſs. Whence alſo the *Septuagint*, *Pſ.* 45. 5. where it is, *proſpera & equita*, hath rendred it κατευοδου και βασιλευε, that is, *go on proſperouſly and reign*. With whom alſo the *Chaldee* Tranſlation agreeth. And hither may be referr'd theſe places, *Deut.* 32. 13. *Eſa.* 18. 14. *Pſ.* 68. 12. *Apoc.* 17. 3. Now the *white* colour is a token of good and joyful ſucceſs; whence the *white Horſes* in *Zach.* 6. 3, 6. ſignifie the proſperous ſucceſs of *Alexander* againſt the *Perſians*.

§ 10.

In this his War againſt the *Jews* he had ſo good ſucceſs, that upon that account he alſo celebrated afterwards a ſolemn Triumph, witneſs *Sueton. c.* 4. 8. But what *Titus* further perform'd after him, is ſo notorious, that 'tis needleſs to be repeated here. But the *Bow* ſignifieth only *threatning*, as *David* uſeth this Image, *Pſ.* 7. 13. *Pſ.* 11. 2. And ſo *Veſpaſian* did by his War only threaten the *Jews* with their final deſtruction. Yet hither belongs alſo, what § 6. amongſt the Dream-

images is ſaid *n.* 5. of the *Bow.*

§ 11.

Dio writeth thus of *Trajan*: *Trajan* was born in *Spain*, and therefore no *Italian*, and no man before him was out of a forrain Nation ſo advanced to the *Roman* Empire.

§ 12.

Oroſius ſaith: At that time the *Jews* with an unſpeakeable zeal all at once, as if mad, broke out into a mutiny and inſurrection all the world over. For they alſo through all *Lybia* made ſo furious a War againſt the Inhabitants, that whilſt thoſe that were to till the Land were killed, the whole Country was made deſolate; ſo that, if afterwards the Emperour *Adrian* had not ſettled again ſuch people as he picked up here and there, the ſame would have remained void and un-inhabited. The *Jews* that lived about *Cyrene* (ſaith *Dio*) became by the inſtigation of a certain *Andreas* ſo mutinous, that they eat *Romans* as well as *Greeeks* in pieces, devour'd their fleſh and entrails, dawbed themſelves with their bloud, and decked themſelves with their skins. Many of them they divided with Saws from the head downwards, caſt others before wild Beaſts, made ſome to fight with and kill each other; ſo that there periſh'd about two hundred and twenty two thouſand people. Beſides this

(ſo

(so he goes on) there was also such a slaughter in *Egypt*, under their ring-leader *Artemion*; that there were likewise destroy'd two hundred and forty thousand people. The City of *Salamin* in *Cyprus* was by them laid altogether waste by slaying all the Inhabitants thereof, as *Orosius* and *Eusebius* do testifie. But at *Alexandria* they were in one fight overcome and suppressed, (*Orosius*.) At length they were also master'd by others, and particularly by *Lysias*, whom *Trajan* sent against them. And when they mutinied also in *Mesopotamia*, they were upon the Emperors Command quelled by force (*Orosius*, *Eusebius*;) and thus were there of themselves also slain many thousands: And this came to pass under *Trajan*. But the things that happen'd in the time of *Adrian*, seems yet to exceed the former. For nothing hath been yet said of that famous Insurrection of *Barcochab*, of whom *Dio* writeth as follows. *When* Hadrian (saith he) *setled new Inhabitants in the City of* Jerusalem, *and caused to be built, in the place where the Temple of God had stood, another to the honour of* Jupiter, *there arose a great and long War, in which all* Judea *mutined, and all the Jews in the whole world took arms, and did great mischief, both secretly and openly, to the* Romans. *Many other Nations were also associated to them from*

a desire of rapine; so that thereby almost the whole world fell into a commotion: And the Emperour Adrian, *though he sent his best Generals against them, yet, having been inform'd of their great multitudes and desperate resolutions, thought fit, only to fall upon them by parcels, and was not able to suppress them but in a great while: And it was found at last, that he had destroyed in several Eruptions and Battels five hundred and four score thousand of them; but of those, that perished of hunger, or disease, or fire, there were so many, that no certain number could be had of them. And this War was so grievous to the* Romans, *and they lost so many of their Souldiery in these Battels, that* Adrian *when he wrote to the Senate of* Rome, *did not use the Common formul of the Beginning of their Letters*, viz *If you and your Children are well, 'tis well; I and my Souldiers are well.* So far *Dio*. And *Eusebius* records also, That this *Barcothab* did put to death those Christians that refused to assist them against the *Romans*. And if you will hear the *Jews* themselves reckon up this great slaughter made of them, you will find in the Book *Juchasin*, That *Adrian* destroyed twice as many *Jews* in this War, than there came of them out of *Egypt*. And another, that hath written of the *Roman* Emperours, saith; That neither *Nebuchadnezzar* nor *Titus* did so sorely afflict them, as *Adrian*.

§ 13.

§. 13.

Of the Emperour *Septimius Severus* you find this written by *Eutropius*: *He was born in* Africa, *and that in the City of* Leptis *in the Tripolitan Province: neither was there any of the Emperours born in* Africa, *before him, nor after him.*

§. 14.

This is commonly understood of *Hunger*; but there is nothing to be met with in these times, and in this Seal, that can be referred to that plague. For, what is here alledged out of *Tertullian*; that *in the time of the Prefect Hilarian* there was no good Corn-harvest in *Africa*; that is so small a matter, that it is not fit to be applied to the Roman Empire, and to these times. And since that the quality of the Beasts do well enough answer to the Condition of those times, which they represent to St. *John*; as the Lion, to Victory; the Oxe, to Slaughter; and the Eagle to dead Corpses: there would be no Similitude at all betwixt these two. For what relation should there just be, betwixt a Man and Hunger? As for the *black* colour, that doth not just import *hunger*, neither from its own nature, nor from any prophetical manner of expression; but often noteth something severe and sad. So that by this *Seal* is signified nothing else, than that about these times in the whole Roman

Empire, severe Justice would be again exercised; noted by the *Black Horse* and the *Balances*. See above §. 6. n. 9. 10. 11. And thence *Aurelius* writeth of *Severus* thus: *None demean'd himself better in the Government than Severus, who made many just and equitable Laws. Against Offenders he was irreconcileable; and the Valiant he raised by great rewards. During his Government he endured not any Offices of Honour to be venal; neither left he any Theft un punish'd. And he was especially severe to his own Servants.* With this agreeth what *Spartian* writeth of him, viz. That he was inexorable to Delinquents, and a great Enemy to Thieves and Robbers. But this is not comparable to what *Lampridius* writeth of the Emperour *Alexander*, in the words following: *This Emperour made innumerable good Laws concerning the Right of the People and the Imperial Treasury; and never ordain'd any thing but by the advice of twenty Civilians. He was an exceeding severe Judge against Thieves; whom he accused as men daily polluting themselves with vices, and that were Enemies to the Common-weal.* 'Tis also related by *Eutropius*, with whom he much conversed, that when he had seen a thievish Judge, he had his finger ready to put out his Eyes. More may be read in this Author, especially concerning that Maxim: *What you*

would

would not have done to your ſelf, do not to others. Further, *Spartian* writeth of *Severus*; that of Corn, which he found but in ſmall quantity, he provided ſo great ſtore, that at his death he left proviſion for ſeven years, ſo that dayly there could be meaſur'd out 75000 buſhels. And that to the people of *Rome* he gave Oil for their daily occaſion for nothing; and left ſuch plenty of it, that it ſufficed whole five years not to *Rome* only, but to whole *Italy*. The like writeth *Lampridius* of *Alexander*: *In matter of proviſion he did ſo ſupply the* Roman *people, that whereas* Heliogabalus *occaſioned want, He, on the contrary, by his own monies provided ſufficiency. The Oil alſo, which* Severus *gave to the people, and* Heliogabalus *diminiſh'd, he again procured good ſtore of, appointing, beſides, Oil for the Lamps in Baths.*

§ 15.

Julius Capitolinus writeth thus of *Maximinus*: Maximinus *was born in a Village in* Thracia, *which was near to the* Barbarians: *And his very Parents were* Barbarians.

§ 16.

To be named or called, is amongſt the *Hebrews* often, as alſo in the Prophetical Writings, as much as *to be*; and that *to be* in a peculiar manner *before others*. See examples, *Eſa.* 7. 14. *chap.* 9. 5. *chap.* 56. 7 *Luke* 19.

46. *Gen.* 21. 12. *Ezech.* 23. 4. *Esa* 8. 3. *Hos* 1. 6, 7. *Jer.* 23. 6. *chap.* 20. . *Zach.* 6. 12. *Apoc* 19. 12. So that this expression, *His name was Death* signifieth, that in a peculiar manner he was *deadly*, and brought Death with him every where: Which is also further intimated by this, That Hell or the Grave, like Gravemakers, follow him.

§. 17.

How exactly this hath come to pass, Historians do teach: And (1.) what concerns the *Sword* and *War*; the Roman Empire had at this time not only many Foreign Enemies, forasmuch as the Barbarous Nations, in the times of the Emperours *Galienus* and *Volusianus* did consume and waste almost all; but there also arose so many Domestick Wars, that during the time of the accomplishment of this Seal, which is about 33 years, Ten Emperours and Imperial Successors, who by right carried that name, perished not by foreign Enemies, but by the Sword of their own people. In this very time there sprung up, under the Government of *Gallienus*, thirty unlawful Emperours, up and down in the Roman Empire, and they were also for the most part slain either by their own people, or by one another, or by the lawful Emperours; so that *Orosius* saith of those times, *That they were become famous not for the de-*

struction

fraction of common people, but for the great slaughters of Princes. And what concerns the Emperours of these times themselves; *Julius Capitolinus* writeth of *Maximinus*: That some call'd him a *Cyclops*; others, a *Busiris*; others, a *Phalaris*, a *Typhon* or *Gyges*. The Senate of *Rome* did so dread him, that they made publick Supplications in the Temples, and the Women also with their Children in particular, that he might never come to *Rome*. For they heard, that some by his command had been crucified; some sow'd up in newly killed Beasts and so cast before others; some knock'd to death with Clubs, and all this without any regard to condition or dignity. The same writeth further, that, to cover his base extraction, he caused all those to be put to death, that had any knowledg thereof, and even some of those of his friends, that out of pity and compassion had given him almost all they had. And there was no crueller Beast on Earth. He saith lastly, That without any form of Law, without Accuser, Informer, Pleader, he put to death all of a certain Faction (there spoken of,) and confiscated all their goods, nor could satiate himself with above 4000 Murthers. Further, what *Pollio Trebellius* writeth of the Cruelty of *Gallion*, and of the great Bloodshed committed in his time, may be read in the

the Author himself. What (2.) concerns the *Plague* (which, according to the custom of the Oriental Languages is only called *Death*,) of that *Zonaras* writeth among many others; That in the time of the Emperours *Gallus* and *Volusianus* the Plague raged in *Aethiopia*, and went through all the *Roman* Countries, depopulating them for the space of 15 years. And of this the well-read *Lipsius* writeth, *l.* 2. *de Constantia*, 23. That he never read of a greater Plague, that had spred it self farther, or lasted longer. Now it must (3.) follow, that from so great a devastation of Countries by Barbarous Nations, intestine Wars and the Plague, there arose great Famine, of which also we have good witness in *Euseb. Hist. l.* 7. *ch.* 17. where *Dionysius Alexandrinus*, who lived at that time, writeth in his Epistle to the Brethren: *Thereupon* (namely after the Persecution under the Emperour *Decius*) *follow'd War and Famine, which we were forced to suffer together with the Heathen.* And again, *But as soon partly they, partly we had recollected our selves a little, this Plague came, which is the most terrible of all terribles, and the most miserable of all miseries; but which administred unto us such an Exercise and Tryal, as scarce did any like it amongst all the rest.* Hereunto agreeth *Cyprian* in his Apology to *Demetrianus*, where are these words: *What*

thou

thou sayst, that many of them complain, that the frequent Wars and the raging Plagues and Famines, and bad Weather are imputed to Us; so that we must not be silent any longer.

But further what concerns *Wild Beasts*; they are Nimbs of Plague and Famine, in the Oriental and Southern Countries, a common Evil; as appears also in *Lev.* 26. 6, 22. *Ezech.* 14. 15, 21. *chap.* 14. 15, 21. But it is to be noted, that under the name of *Wild Beasts* may also be understood the above-mention'd number of Tyrants.

This Fifth Seal begins from the time of the Government of *Aurelianus*, about the year 268; when the great Plague, which lasted 15 years, had ceased.

§ 19.

This is the great Persecution, which began under *Diocletian*, and was continued with such cruelty, that no other Persecution can be compared with it. Of the same 'tis said by *Orosius*, that it was more cruel and lasted longer, than almost all the former together: For it was pursued for the space of full ten years, with burning down of Churches, with banishing of the Innocent, and with slaughtering of Martyrs. 'Tis written, that early in the beginning thereof, within ten days, there were put to death about 17000 people; nor

was

was the cruelty of the perſecution mitigated thereafter. In *Egypt* alone there were, as *Ignatius* the Patriarch of *Antiochia* teſtifieth (as appears in *Scal. de Emend. Temp. l. 5. de primo Anno Diocletiani Coptitar.*) 144000 people, and 700000 baniſhed; Whence alſo the *Egyptian Æra* taketh its beginning, and it is to this very day called the *Epocha* of the *Martyrs*. You may eaſily gueſs, what was done in the other Countries of the *Roman* Empire. *Sulpitius Severus* ſaith; Almoſt the whole world was ſprinkled with the Blood of Martyrs; nor was it ever by bloodſhed ſo exhauſted in any War: Nor hath the Church ever overcome with greater Triumph, than when by the Ten years ſlaughters ſhe could not be overcome.

§ 20.

The Sixth Seal begins where the Fifth endeth, namely about the year 311, when the great Perſecution of Ten years ceaſed.

§ 21.

The Prophets in deſcribing great Changes and Diſtractions make uſe of vehement and peculiar figures and manners of ſpeaking, ſuch as were uſual with the Oriental Nations; foraſmuch as *Maimonid. in more Nevoch. part. 2. c. 29.* alſo writeth of the *Arabians*, concerning a man, whom a great misfortune had befallen,

ſallen; that his *Heaven was changed into Earth*, or *was fallen unto the Earth*: The like being alſo to be found *Lament.* 2. 1. See alſo in the Prophets, eſpecially *Jer.* 4. 23. where the deſolation of the Country of the *Jews* is deſcribed; ſo in *Joel* 2. 10, and *Eſa* 34. 4. where is ſpoken of the deſtruction and devaſtation of the Land of *Edom*; of which alſo is ſpoken, *Jer.* 49. 7, 12, *Ezech* 35, and *ch.* 25. 12. and *Obad. v.* 2. in which place there are certainly found ſuch terrible deſcriptions, that one would think, the day of Judgment were there deſcribed, whereas it only reſpects the *Edomites*. And therefore as to the Earth-quake in particular, that is to be underſtood after this Prophetical manner of ſpeaking, and not, with *Grotius*, of a natural Earth-quake (ſuch an one being hardly to be met with in this Hiſtorical order,) but rather of a great Change, and a violent Deſolation and Deſtruction. As the Prophet *Haggai* uſeth this Figure, *chap* 2. 21, 22. where preſently upon the Earth-quake he ſpeaketh of the ruine of Kingdoms. If therefore we go on, as we ought, in the Order of the *Roman* Hiſtory, we ſhall there find the Deſtruction of the *Roman* Heatheniſm about this time. Which maketh us ſtrongly to conclude, that by this Prophecy is nothing elſe underſtood, than the ſame violent remarkable Alteration

in

in the *Roman* Empire. But to the end that we may the better understand the whole description of the same, we are above all to note, that it is not unusual to the Oriental Nations, (amongst whom are also to be reckon'd the Holy Writers,) to employ, in the Description of certain remarkable things, the Image of the whole world, and afterwards to introduce the parts thereof, the Heaven, the Sun, the Stars, the Earth, the Sea, and the rest for amplification. Which manifestly appears in the Writings of the old *Chymists*, derived from the *Arabians* and *Egyptians*; wherein, with much boldness, use is made of the Figure of the whole World, and of the Sun, Moon, and other Planets; as also of the Earth, Sea, *&c.* And hence *Esa.* 51. 15, 16. to *plant the Heavens*, and to *found the Earth*, is nothing else than to establish into a Kingdom. And this certainly hath been so known to the Antients, that the *Chaldee* Interpreter divers times, in stead of the *Sun* and *Moon*, puts *Kingdoms* and *Glory*, as *Esa.* 60. 20. *Jer.* 15. 9. And hither are to be referred the above alledged places of the great Desolations, as also the Prophecies of Christ about the Destruction of the City of *Jerusalem*, and the Abolition of the *Jewish* Government, *Matth.* 24. 29. *Luke* 21. 25. And as therefore under the Figure of the World and the parts

parts thereof, ſometimes the Old or New Jewiſh, ſometimes the Edomitical Government hath been underſtood, ſo is here alſo under the ſame repreſented Heathenisme, and the Government thereof in the Roman Empire; and to it are to be referr'd all thoſe parts, which afterwards do plainly occurr.

In ſuch a manner ſpeaketh *Eſaias* of a Darkneſs of the Sun and Moon figuratively, *chap.* 13. 10. and *chap.* 24. 21, 22, 23. and Chriſt, *Matth.* 24. 29. But here it is to be noted, that the chief names of the Idols, under which the Devil was worſhipp'd in Heathenisme, as *Jupiter*, *Baal*, or *Bel*, and others, were by the Antients interpreted of the *Sun*; as appears at large out of *Voſſius* in *Theologia Gentili*, *Seldenus de Diis Syris*. And therefore when the *Revelation* ſaith, that the *Sun* ſhall be darkened, that ſignifieth as much, as that *Jupiter*, *Apollo*, *Adonis*, *Mars*, *Hercules* (for under all theſe Names hath the *Sun* been worſhipped, and under the Sun, the Devil) ſhall be no more eſteem'd for Gods: the which by the Introduction of the Chriſtian Religion was actually fulfilled.

That all theſe *Goddeſſes* did ſignifie the *Moon*,

Moon, hath been long since proved by the Learn'd: And so, by the darkning of those two Luminaries, the greatest part of Heathenisme hath been aboliſh'd.

§ 24.

It is not unusual in the Holy Scriptures, that the Heavenly Hoſt is also referr'd to the number of the Heathen Idols: concerning which, see 2 *Reg.* 21. 3, 5. *chap.* 23. 4, 5. 2 *Chron.* 33. 3, 5. 2 *Reg.* 17. 16. compare *Sap.* 13. 2.

§ 25.

As the Heaven is the Firmament, in which the Stars are, so was the Heathen Prieſthood the right στήριμα, by which the Heathen Idols were confirm'd in their ſtate. But it is considerable what St. *John* ſaith, *that the Heaven departed as a ſcrole when it is rolled together*; for thereby he ſignified, that the Prieſthood was aboliſhed not at once, but by degrees; As also actually came to paſs; for firſt, *Conſtantinus*, *Conſtantius*, *Valentinianus*, and *Valens*, refuſed to execute any more the Higheſt Prieſthood, which was an eminent Dignity belonging to the Imperial; but yet they ſtill retain'd the Name. Afterwards *Gratianus* put away from him both the High-prieſtly Title and Garment, and when the Prieſts preſented to him both, he refuſed both, as not becoming any Chriſtian. Yet notwithſtanding

ſtanding ſomewhat yet remain'd of this Heaven not rolled up; until at laſt *Theodoſius* I. totally aboliſh'd the whole Sacerdotal Tribe, with all the remaining Prieſts, and by a publick Edict appropriated all their Revenues to the Imperial Chamber.

§. 26.

In the Scripture of the Old Teſtament 'tis often mention'd, that Idolatry was committed in *High Places*; and *Hoſea* ſpeaketh expreſly of *Mountains* and *Hills*, *chap.* 4. 13. as alſo *Jeremias*, *chap.* 2. 20. *chap.* 3. 6. yea this Prophet uſeth only the names of *Mountain* and *Hill*, inſtead of that of Idolatrous Temples, *chap.* 31 23. when he ſaith; *Truly in vain is Salvation hoped for from the Hills, and from the multitude of Mountains.*

§. 27.

Iſlands are not only certain pieces of Land environ'd with water, but that name is alſo given to great and brave Houſes that ſtand apart, and have no other Houſe contiguous to them: And ſuch were all Temples formerly; as are yet at this very day moſt Churches.

§. 28.

Conſtantinus M. only ſhut up the Temples, but deſtroy'd them no further than at *Conſtantinople* and thereabout. And the Emperour *Conſtantius* commanded the like after-

wards, *l.* 1. *Cod. de Paganis & Sacrificiis & Templis.* But after that *Julian* had open'd them again, *Theodosius* rased most of them to the ground: Of which the Heathen Historian *Zosimus* writeth thus: *The sacred Temples of the Gods were formed in all Towns and Villages, and every one was in danger, that believed only, that there were Gods; or look'd only up to Heaven and worshipp'd what is visible there.* Yet notwithstanding the chief of them remained yet standing, but shut up; whence in the after-times of *Marcian* an Edict was publish'd, importing, that no man should open again the Temples, that had been formerly shut up, because of worship, *l.* 7. *Cod. de Pagan. & Sacrificiis.* And *Arcadius* and *Honorius* chiefly had an eye to this, that the Towns and Countries should not be deprived of all ornaments; whence they publish'd this Edict: *Sicut Sacrificia Templorum prohibemus, ita volumus publicorum operum Ornamenta Servari, &c. l.* 3. *Cod. h. t.* that is, as we prohibit Sacrifices to be made in Temples, so our will and pleasure is, that the Ornaments of publick works and places be preserved.

§. 29.

It is to be noted, that here is signified a peculiar Victory of Christ over his Enemies. And because those, whose defeat is here described

scribed, fly from before the Lamb as their Adversary, and seek to hide themselves from his wrath, any one may easily conclude, that those cannot well be Christians, but rather such, as have hitherto despised Christ, and at last were oblig'd to acknowledg, that it was in vain to resist him. And this was particularly verified in *Galerius*, *Maximinus* and *Licentius*. For *Eusebius*, among others, writeth of *Galerius*, that he fell into such an abominable Disease, that Worms were engendred in all parts of his body, and he rotted with an excessive stench. Whence his Conscience, by reason of the great persecutions against the Christians was so awakened, that he confessed his sins to God, and desisted of his cruelty; and endeavoured also by publick Imperial Edicts to promote the re-edifying of the Christian Churches, commanding Prayers to be made in them for him; but that he soon after expired, *Euseb. de Vita Constant. l.* 1. *c.* 58. Of *Maximinus* he also records, that at *Tarsus*, in *Cilicia* he caused at last to be put to death many Heathen Priests and Diviners, upon whose prophetical instigations he had begun the War, as Sorcerers, Impostors and Traytors; and that thereupon he gave glory to the God of the Christians, publishing a solemn Edict for the advantage of their Liberty: But

that God, because of the many mischiefs committed by him against the Christians, brought him to condigne punishment, so that for anguish his flesh did by little and little consume; and at last from a burning heat his Eyes dannted out of his head; and that then he confessed, that he suffer'd all that very justly by reason of his extravagant attempts against the Christians, *Euseb. Histor. l. 9. c. 8. & 10.* and *l. 1. c. 27.* and *de Vita Constant. l. 1. c. 51, 52.* The like he writeth of *Licinius*, that he, being vanquished by *Constantin*, and condemned to dye upon the place of Justice with those that had advised him to the War, did confess, that they ought to acknowledge the God of *Constantin* alone for the true God. *De Vit. Const. l. 2. c. 4. 5. 18.*

§. 30.

This is proved by the fourteenth *Position* of the Preparative part of this Book.

§. 31.

As God commands the Prophet *Ezechiel*, that he should shew to the House of *Israel* the Temple (which he had seen in the Spirit) and cause the Pattern thereof to be exactly measur'd, *that so they might be ashamed of their iniquities*, *chap.* 43. 10. so doth the Lord God cause his Temple to be shewn by St. *John* to the Church of the New Testament; not indeed a Temple made with hands but a

Spiritual

Spiritual one, of which St. *Peter* ſpeaketh 1 *Pet.* 2. 4, 5. and St. *Paul*, *Eph.* 2. 20, 21, 22. that is, the Chriſtian Church, as ſhe was in the primitive times, to the end that the following Chriſtians might thence take a muſket, and learn to be aſhamed of their iniquities.

§. 32.

This is proved by the fifteenth *Poſition* of the ſaid Preparative part.

§. 33.

The Church taken *collectively* is in the Prophets often reſembled to a *Mother*, *Ezech.* 16. 20, 21. *chap.* 23. 4. *Eſa.* 54. 1, 5, 15. *Hoſ.* 2. 4, 5.

§. 34.

Travailing pangs ſignify Perſecutions, *Jer.* 30. 6, 7. *Matth.* 24. 8, 9. *Marc.* 13. 9.

§. 35.

This the Angel himſelf explains below, *chap.* 17. 9.

§. 36.

'Tis not unuſual in the Holy Scriptures, that a certain number is taken for an uncertain, and particularly that by *Ten* or *Ten times* is underſtood *Many* or *Many times*. See Examples, *Gen.* 31. 7, 41. *Lev.* 26. 26. *Num.* 14. 22. 1 *Sam.* 1. 8. *Job* 19. 3. *Dan.* 7. 7. The reaſon may be, that *Ten* is the higheſt number of the ſingle numbers, after which we begin to double the numbers, and to encreaſe them further.

§. 37. It is true, that the Kingdome of the *Britans* ceased not long after the year 547; but about the same time there was already another come in its place, namely the Kingdom of the *Scots*, which about the year 498. had already received the Christian Faith, and consequently belongs to these *Horns*. And though this also hath, sometime since, ceased to be of the Romish Belief; yet is there already another succeeded in its room, *viz.* the *Hungarian*, which about the year 997. already began to increase, and to receive the Romish Religion, and as yet persisteth therein.

§. 38. The *Saxon* Kingdom changed also its name about the year 806. and was called the Kingdom of *England*. And although this is no longer *Romish*, yet there is another in its place, to wit, *Portugal*, which took its beginning already about the year 1139. and yet lasteth.

This Horn doth stand to this present day.

§. 39. It is true, that the *Burgundian* Kingdom did cease about the year 1267. mean-time there sprung up the Kingdom of *Austrasia* or *Westphalia*, and lasted till 678. and there-

thereupon *A.* 714. the *Arragonian* came up, which under the name of *Spain* ſtands to this very day.

§. 41.

The Kingdom of the *Weſt-Goths* is found until the year 1475. After which time may be reckon'd, in the place thereof, the Kingdome of *Sueden*; which about the year 1159. already begins to belong hither: And ſeeing the ſame is no longer *Romiſh*, we may refer hither the *German*, which yet ſtands.

§. 42.

The Kingdom of the *Suevians* and *Alans* hath indeed ceaſed about the year 584; but about 888. the *New Burgundian* Kingdom did come in, which ſtood till 1031; after the ceaſing of which the *Polonian* may be counted, which from *A.* 966. is to be referr'd hither.

§. 43.

The Kingdom of the *Vandals* alſo, 'tis true, came already to an end about the year 534; but in the mean time about the year 515. roſe up the Kingdom of *Orleans*, which laſted until 597. After the decay of which, afterwards in its time the *Muſcovitic* Empire is to be reckon'd for one of the Horns.

§. 44.

The Kingdom of the *Allemans* ceaſed already

ready about the year 491; mean while did the *Longobards* partly in *Pannonia*, partly in *Italy* grow powerful, from *A.* 390. till 774; in the place of which may well be reckon'd the Kingdom of *Denmark*: But because *that* is no more of the Romish party, *Venice* may be very well referred amongst these Horns.

§. 45.

The Kingdom of the *Ostro-Goths* lasted until 554. mean time arose the Kingdom of *Soissons* from 515. until 631. whereupon came the Kingdom of *Italy* from 894. until 973. In the place of which, arose afterwards the Kngidom of *Bohemia*, to be reckon'd from 890. until now.

§. 46.

The Kingdome of the *Greeks* lasted till 1453. Mean time came up the Kingdome of both *Sicilies* about the year 1129. and is to be reckon'd in the place of it unto this very day. 'Tis true, that in the mean time there hath been the Kingdom of *Jerusalem*, but only from 1099 until 1186; as also afterwards the Kingdom of *Cyprus*, from 1197. until 1480. follow'd upon it: But that overthrows not the *Hypothesis*, but rather confirms it: Nor are all these Kingdoms together to be reckon'd among the Roman, because they were subject to it, as formerly to the

the *Macedonian*, *Syrian*, *Egyptian*, and the like; but because they were addicted to the Roman Religion, if not altogether, yet at least in the point of the great Apostacy from the first Christian simplicity of serving God. Mean time all is but rough-drawn; which is sufficient in Historical Prophecy's.

§. 47.

Namely (1) the Kings from the Beginning of the City of *Rome*. (2.) The *Consuls* about the year 245. after the Building of *Rome*. (3) The *Dictators*, about the year 256. from the same Time. (4.) The *Decemvirs*, about the year 303. from the same. (5.) The *Triumvirs*, about the year 710. of the same *Epocha*. (6.) The *Cæsars*, about the year 726. after the Building of *Rome*. The *Popes* about the year 606. after the Incarnation of Christ. The *Tribuns* of the *people* are not to be counted amongst them, although they once had the supreme Power; nor the *Military* Tribuns, because they both were *cum Potestate Consulari*, they had received but a Consular Power; whence they are no higher to be esteem'd than *Consuls*.

§ 48.

See above amongst the Figures of Dreams of *Achmetes*, numb. 6.

§ 49.

§ 49.

As Satan by *Pharao* (who is also called a *Dragon*, and is pictur'd under that Image *Pſ.* 74. 13, 14. *Eſa.* 51. 9. compare *Ex.* 29. 3.) did hinder the Church of *Iſrael*, that they could not fully ſpread themſelves abroad; ſo alſo doth he by the *Romans* hinder the Chriſtian Church, the heel of whoſe ſeed doth he not ceaſe to bruiſe; but as there, ſo here, in vain.

§ 50.

Though elſe alſo it be not uncommon in the Holy Scriptures, that a thing, which otherwiſe belongs properly to Chriſt, is ſaid of the Chriſtians, as his Brothers, Members and Followers; yet as for this, namely, *to rule the Heathen with an Iron rod*, Chriſt hath promiſed it peculiarly to thoſe that ſhould overcome, *Apoc.* 2. 26, 27, 28.

§ 51.

That by the *Throne of God* may be underſtood the higheſt degree of the *Civil Magiſtrate*, is not only ſomewhat intimated by the Explications of *Achmetes*, above numb. 32; but in the Holy Scriptures alſo by the Name of *God* is often underſtood the *Magiſtrate*, as *Ex.* 21. 6. *chap.* 22. 8, 28. *Pſ.* 82. 1, 6. *Pſ.* 95. 3. *Pſ.* 97. 7, 9. *Pſ.* 138. 1. *Joh.* 10. 34, 35. Upon which account alſo the *Throne* of *Rulers* is indeed the *Throne of God*, there being

being no Power but of God, *Rom.* 3. 1. Mean time it is to be noted, that this *Child* was not presently set upon the Throne when it was born, but after it was somewhat grown up: Wherefore it is said, that the *Man-child* shall rule the Nations or Heathen, in the future.

§. 52.

Hither is to be referr'd all that the Heathens out of Satans instigation have accused the Christians of, drawing them frequently before the Supreme Civil Magistrate, and thereby raising great Persecutions against them, as is known from Ecclesiastical History.

§. 53.

That by *Hail* may be understood an hostile Invasion, is not only intimated by the above-mention'd Images of Dreams, *Numb.* 18. 19, 20; but there are also Examples of such an Explication in the Holy Scriptures, as *Esa.* 28. 2. *chap.* 30. 30. and *chap.* 32. 19. in the *Chaldee*. And because in hot Countries Lightning useth to accompany Hail, St. *John*, according to his Vision, addeth Fire to it; As also *Esaias* hath done in the lately quoted places; and *David Psal.* 18. 13, 14. and *Moses Ex.* 9. 23. There may also out of the above specified Images of Dreams be considered the 21th.

§. 54.

§. 54.

And ſoon after, namely *A.* 404. came to paſs the other great Invaſion of the Barbarous Nations in *Italy*, under the Conduct of *Radagiſus*, a *Scythian*, who had got together about twenty thouſand *Goths*, *Sarmats*, and *Vandals*, defeated the Garriſons in the *Alpes*, and ſo fell into the Country of the *Venetians*, *Æmilians*, and *Hetrurians*; but when he was in the Siege of the City of *Florence*, was overcome and ſlain by *Stilico*. Again *A.* 406. happen'd the third great Invaſion of the *Vandals* and *Alans*, whom the *Marcomans*, *Heruls*, *Suevians*, *Allemans*, *Burgundians*, and other Nations had with them, taking *France*, *Spain*, and at length *Africa*.

§. 55.

What ſignification *Trees* have amongſt the Eaſtern people, appears in N. 22. 23. 24. 25. 26. of the Images of Dreams.

§. 56.

For illuſtration of this meaning may ſerve what *Jeremias* ſaith under this figure of *Babylon*, *chap.* 51. 25. To which may be compared *Eſa.* 13. 2. *chap.* 37. 24. conſulting alſo the *Targum*.

§. 57.

And indeed (1) *Honorius* was neceſſitated about *A.* 410. to transfer to the *Goths* a part of *Gallia*. (2.) The ſame was oblig'd *A.* 412.

to

to make a Confederation with the *Huns*, who were fallen into *Pannonia*. (c.) He left also to the *Burgundians* and *Vandals* in *Gallia*, some part, where they might seat themselves, *A.* 412. (d.) He transmitted also to the *Vandals* in *Spain* a tract of Land *A.* 415; till at length about the time, when *Genſericus* King of the *Vandals A.* 455. took *Rome* again, there aroſe in the *Roman* Empire Ten Kingdoms; which have been already mention'd above.

§ 58.

It is memorable, (1.) That the Prophecy would rather chuſe the Name *Abaddon*, than uſe *Aſmodi* or *Maſchihith*, which are more common, and more frequently uſed of ſuch *Deſtroyers*, as, among others, may be ſeen in *Ex.* 12. 23. 2 *Sam.* 24. 17. 1 *Chron.* 21. 15. *Tob.* 3. 8. (2.) That the Prophet doth not call the name *Abaddon* in the Greek ὀλοθρευτὴς or ἐξολοθρεύων, which alſo ſignifieth a Deſtroyer, but chuſeth the name ἀπόλλων for this purpoſe. (3.) This is remarkable, that the Prophetical Names, by reaſon of a like ſound, are often referr'd to different ſignifications; as when *Jer.* 1. 11, 12. the word *Schaked*, which ſignifieth an *Almond*, indicateth a *Schoked*, that is, a *Waking man*: And *Amos* 8. 2 the word *Kaiiz*, ſignifying *Summer fruits*, is referr'd to *Keez*, the End;

and

and whereas *Esaias* calls Christ *Nezer*, that is, a Branch, St. *Matthew* draws it to the Country of Christ's birth, *Nazareth* chap. 2. at the end. Whence (4.) 'tis likely, that the Holy Ghost by his name and its sound had a respect to something sounding alike. Now because the word ἀπολλύων sounds almost like ἀπολλύων, which also, according to the opinion of *Chrysippus*, comes from ἀ and πολλοὶ, that is, not many, but one; and then the word *Abaddon* sounds almost like *Obodas*, or, following the *Arabian* termination, *Obodon*, which hath been the name of some *Arabian* Kings and Gods, which, by a slight alteration, seems to be made up of *Ab* and *Had*, that is, one only Father; as also the Old *Assyrians* had a God call'd *Hadad*, witness *Macrobius Saturnal. l.* 1. *c.* 23. or *Had*, as *Seldenus de Diis Syris, Synt.* 1. *c.* 6. noteth; both which signifie as much as *One only*: It is to be concluded, that an Eye was had therein to the Capital Doctrine of the *Arabians* and *Saracens*, importing, that they worship but one God; which they with much insolence oppose to the Christians, that profess in the one Deity a Trinity: when as they, in truth, honour none but the *Destroyer* with it; and are so grossly Heathenish, as the *Greeks*, who worshipp'd *Apollo*, and as the *Assyrians*, who served *Hadad* and as th eold *Arabians*, who worshipp'd *Obodas* for Gods. § 59.

§ 59.

By the word τὰ δαιμόνια, two things may be understood, 1. What these Adorers do worship in their intention. 2. What, without the knowledg of these Adorers, suffers it to be worshipp'd by such an Adoration, and often shews certain counter-tokens. In the first signification are by this word properly understood those Spirits, that dwel not in gross and thick Human Bodies, but either come not at all into them, as the Angels, or are departed out of them, as the deceased Souls. For *that* is properly a Name which is very well known in the *Platonick* School; whence *Plato* saith *in Symposio*: *Every Demon is something, that stands in the middle between the Divine and the Mortal Being.* And *Apuleius de Demonio Socratis*; *The Demons are intermediate Powers, by whom our desires and merits are presented before God, in such a manner, that they convey this or that between the Mortals and the Celestials; namely, the Prayers from hence, and the Gifts from thence; so that they may be called as 'twere Interpreters between both, and Conveyers of assistance.* This Explication of the word *Demon* hath been turn'd to an abuse among the Christians; so that more honour hath been done to these Spirits than is any where commanded, or they in their Humility ever desired. So that it hath been fulfilled

filled what St. *Paul* prophecied, 1 *Tim.* 4. 1, 2, 3. *The Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith:* for ſome ſhall worſhip the deceaſed, as they alſo were worſhipp'd in *Iſrael*: *And they ſhall give heed to ſeducing Spirits, and Doctrines of Devils*, or *Dæmons*, that is, intermediate Spirits: And that *ſpeaking lies in hypocriſy, having their Conſcience ſeared with an hot Iron; forbidding to marry, and commanding to abſtain from meat, which God hath created to be received with thanksgiving of them which beleive and know the truth.* Now hence it is come to paſs, that without the knowledg of theſe Adorers ſomething elſe ſuffers it ſelf to be adored in the place of thoſe good *Dæmons*; and is therefore the word *Dæmonium* here alſo to be underſtood in the worſer ſenſe, that is, of the evil Spirits. For, that theſe Spirits of Pride, by Gods permiſſion, play thus their pranks with imprudent Chriſtians, might, if it belonged to this place, be eaſily proved, from the nature of the good and moſt humble Spirits and Souls; as alſo from the diſpoſition of the Evil Spirits, that are wont to intrude themſelves by all poſſible ways to greatneſs and honour; and further from the nature and quality of the old and new Idolatry, as many Examples are left thereof upon record in Hiſtories. Yet, for the ſake of the more ignorant

norant, we ſhal deliver ſome few Poſitions following upon one another, that ſo the ground of this matter may be the more cleared to every one. And

1. 'Tis certain, that God, being the moſt pure Spirit, requireth the pureſt Worſhip that can be found: But the pureſt ſervice is, which leaſt of all is mixt with Creatures; and conſequently that worſhip, which is intangled with Creatures, cannot pleaſe God: But ſuch an one is that, which is performed by Saints.

2. 'Tis certain, that, ſince it is ſo dangerous to ſerve God in an undue manner, that Divine Service is beſt, and the only true one, which himſelf hath revealed and commanded; and conſequently that, which is not ſo, cannot pleaſe him: But ſuch an one is that, which is perform'd by Saints; thoſe being the true worſhippers, that worſhip God in Spirit and truth, *Joh.* 4. 24.

3. 'Tis certain that the Saints in Heaven, ſince they only ſeek their pleaſure in the Will of God, cannot at all be pleaſed with the ſervice done to themſelves, becauſe it is not perform'd according to the Will of God; no command or promiſe being extant for it.

4. 'Tis certain, that the Saints in Heaven ſin no more, and therefore are not ſtained with any pride, but rather ſtand in the deepeſt degree of Humility; from which yet they would riſe unto the higheſt degree of Pride, if they

ſhould obtain more honour, than they have with God in glory without this, or if they ſhould accept of any ſuch without his expreſs order and command. Whence it follows, that they cannot accept the honour of worſhip, which is done to them by Men; of the refuſal of which ſee alſo Examples *Apoc.* 19. 10. *chap.* 22.

5. 'Tis alſo certain, that Satan, as the Enemy of Mankind, ſeeketh all means and ways to deceive them; as alſo that he hath often actually deceived them in this matter, by introducing himſelf, without the notice of the imprudent, into the worſhip of God, and arrogated to himſelf that honour, which was intended to another: Whence alſo it is ſaid even of the Idolatrous among the people of *Iſrael*, who never imagin'd that they did any honour to their Enemy, that they ſacrificed to Devils, *Lev.* 17.7. *Deut.* 32. 17. *Pſ.* 106. 37. 2 *Chr.* 11. 15. *Baruch* 4. 7. 1 *Cor.* 10. 20. Whence it may be eaſily concluded, that certainly he is not far off from that ſervice, which without the command of God is done to Saints; but rather that he puts himſelf in the place of the Saints, and taketh from them that honour which was deſign'd for them: by whichyet the ſimple and imprudent fall into that very Idolatry, which in the newly alledged places is deſcribed. And this is that very thing, which

St.

St. *John* prophecyeth here of *Christians*, and not of Heathens.

§. 60.

To the end that it may appear the more plainly, what this Deſcription aimes at, I ſhall relate in ſhort, what hath paſs'd from time to time in the Chriſtian Church in the matter of *Images*.

1. Neither Chriſt nor the Apoſtles have commanded or order'd any thing about *Images*; but, ſince that in Judaiſm Images were expreſly forbidden, that they ſhould not be made, that no man bow down to them, nor worſhip them, *Ex.* 20. 4, 5. *Deut.* 4. 16, 19; and that Chriſt hath not aboliſh'd that Prohibition; it follows rather that he hath approved and ratifi'd the ſame: as 'tis alſo implied in the manner of ſerving that God, taught by him, *Joh.* 4. 24.

2. In the primitive Church, after the times of the Apoſtles, no Images were in uſe, except what is recorded of ſome Hereticks. For, *Theodoret* writeth *l.* 1. *Hæret.* and *Auſtin* of Hereticks, that *Simon* the Sorcerer gave to his followers his and his Miſtreſs *Selene*'s Picture to worſhip and adore, to whom alſo his Scholars are ſaid to have burnt incenſe. Further it is written by *Irenæus l.* 1. *c.* 23. that the Follower of *Baſilides* uſed certain Images and Adorations. And the ſame relateth *c.* 24. that

the *Carpocratians*, who call'd themſelves *Gnoſticks* had ſome Images, and pretended, that *Pilate* cauſed Chriſts picture to be made: Theſe they ſet up together with pictures of Philoſophers, and crown'd them, and uſed them, as the Heathens uſed theirs. Beſides, *Epiphanius* records *tom.* 2. *l.* 1. in the 27th. Hereſy; That *Carpocrates* made privily the Image of *Chriſt* and *Paul*, burnt incenſe to them, and adored them. *Auſtin* writeth alſo of Hereticks, that *Marcellina* a She-Carpocratian, did worſhip the Images of Chriſt, and *Paul*, and *Homer*, and *Pythagoras*, and burnt incenſe to them. Whence it was by the Heathens among other things objected to the Chriſtians, that they had a religion without Images; to which *Clemens Alexandrinus*, who lived about the year 200. after the Incarnation of Chriſt, writeth in the ſixth Book of his *Stromats*: *We have no Image of God at all, becauſe among created things there is nothing thats like God.* And *Origen*, who lived about the 240th year of Chriſt, in his Book againſt *Celſus*; *We have alſo Images but not ſuch as are made by impure Workmen, but ſuch as are imprinted in us by the Word of God, I mean, the Examples of Vertues, and the Art of the Imitation of Chriſt, who is the First-born of all creatures.* And ſoon after; *Such Images all Chriſtians moſt earneſtly endeavour to propoſe to themſelves, but none*

ſuch,

ſuch, as are live-leſs and ſenſeleſs, in which alſo Devils may dwell; but thoſe that may have in them the Spirit of God, and are the Tabernacles of God, that dwelleth in us. The like is taught by *Lactantius*, who lived about the year 300. after Chriſts incarnation, in his Inſtitutions *l.* 2. *c.* 2, 4, 7, 18, and 19. where he ſaith expreſly, *Doubtleſs there is no religion, where Images are uſed.* In *Tertullian* alone, who lived about the year 200. after the Birth of Chriſt, we find it recorded in his Book of Chaſtity, That in ſome places upon the Chalices of the Church was repreſented the Image of the Shepherd that carried the loſt ſheep upon his ſhoulders.

3. But after that Heatheniſme was aboliſhed, and the Idol-images every where put away in the times of *Conſtantin* the Great, then did Images grow a little more common in Chriſtendom; but they were only uſed by way of Hiſtory, for memorials, not at all for any other honour: And upon that account were they by degrees introduced into the Church, and particularly into the *Grecian*, about the year 360. after the Birth of Chriſt; but into the *Latin* about the year 400; at which time *Pontius Paulinus*, to pleaſe thoſe that held Meals in the Church, cauſed the Hiſtories of the Old and New Teſtament to be painted on the Walls, that ſo they might

be the more ſober. And thereupon was alſo the *Croſs* brought into the Church, but ſuch an one as had only two pieces of wood, without any Crucifix hanging thereon.

4. After theſe times, men began to increaſe by degrees the number of pictures and of carved Images in the Churches, and the Vulgar did often preſume to do them publick honour; which yet the Biſhops and other Doctors vehemently oppos'd: Till at length about the year 600. after the Incarnation of Chriſt, *Gregory* the *Great* began to yield ſomewhat more, ſo that the people made bold to proſtrate themſelves before them. For thus he writeth in the ſeventh Book in Epiſtle 53. to *Secundinus*, who had deſired, and alſo obtain'd of him the Images of *Chriſt* and *Mary*, of *Peter* and *Paul*: *I know well, that thou deſireſt not the Image of our Saviour, to worſhip it as a God, but that thou maiſt, through the remembrance of the Son of God, more and more kindle his Love in thee, whoſe image thou haſt before thine Eyes. And indeed we do not fall down before it, as before ſomething divine, but we adore him, of whoſe Nativity, or Paſſion, or Sitting on the right hand of God, we are put in mind by the Image.*

5. But thereupon it began to be ſo much abuſed, that the thing, about the year 700. after the Birth of Chriſt, broke out into a publick

ſcandal;

ſcandal; whence great and grievous contentions did ariſe. Whereupon in the year 754, the Emperour *Conſtantinus Copronymus* in a Council quite aboliſh'd Images, and condemn'd all Friends to Images, amongſt whom alſo was *Damaſcen*, for that reaſon that they adored and worſhipped them; as *Damaſcen* himſelf confeſſeth in his fourth Book, *ch.* 17. which may alſo be ſeen in the Writings and Ordinances of the Popes, *Conſtantine*, *Gregory* II, and III. and their Succeſſors, who would have Images worſhipped and adored. Till at length in the year 788. after the Incarnation of Chriſt, in the third Synod of *Nice*, by the Popes Dictate it was concluded at *Rome*, That Images might not be only had for an Hiſtorical Uſe, but that they were neceſſary in the Churches by reaſon of a Divine Command; yea that they were to be worſhipp'd, kiſs'd and adored, and Wax-candles to be kindled and Incenſe burned, and the like other expreſſions of honour to be made unto them. And this Doctrine, notwithſtanding all contradiction, hath afterwards obtained as well in the Latin as in the Greek Church; and to it not only refers the Council of *Trent* (though with a ſingular dexterity,) but Experience alſo and the daily practice in the Popiſh Church to this very day, beareth witneſs to the ſame: Nor have there been any Abuſes, (as the ſaid

Council would bear in hand) abolished. And the excuse lasts yet to this hour, that not the Image, but God under it is adored; whereas under the Golden Calf, *Ex.* 32. 1, 4, 5. and under the Teraphims of *Mica*, *Jud.* 17. 4, 13. and under the Calves of *Jeroboam*, JEHOVAH also was adored, 2 *Reg.* 17. 28. 2 *Reg.* 10. 16, 19. which yet notwithstanding God punished as Idolatry.

§. 61.

This Doctrine of the Invocation and worship of *Saints* had its beginning about the year 270. after the Incarnation of Christ, when *Basil*, *Gregory Nyssen*, and *Nazianzen* in their Sermons often directed their Speeches to the Saints, after the manner of the Rhetoricians, but yet without any Invocation. Afterwards, in the time of *Austin* about the year 440. after Christ, the Poets improved it, who, in their Christian Poems, help'd to introduce the Heathen manner of invocating the Muses and deceased Heroes; yet so that instead of the Heathen adoration they turn'd their speech to Martyrs and deceased Saints; of which there are Examples enow in *Prudentius*, *Fortunatus*, and others. And this in the following times spred more and more, till about the year 470. after Christ, in the *Greek* Church, one, *Petrus Gnapheus*, endeavour'd to foist this Invocation into the Common Prayers of the Church. But

in

in the *Latin* Church it was actually done about the year 600. by *Gregory* the *Great*; who is ſaid to have been moved thereto by this occaſion; That in a great Proceſſion, which was made by reaſon of a great Plague, when the people ſung the Litany, he heard the Angels ſing this Song; *Thou Queen of Heaven rejoyce:* Wherefore he added theſe words: *Ora pro nobis*, Pray for us. Now in his Writings there are alſo found the following proofs, that in his time the door was fully open'd to publick Idolatry: For, in the 32. Homily upon the Goſpel, he ſaith: *There are our Protectors, the Holy Martyrs, who will be prayed unto, and do deſire, that they be requeſted. Now theſe Helpers you ought to ſeek unto by your Prayers; theſe Protectors againſt your Sins you muſt labour to find.* And in the 39. Book, he ſaith; *That he relieth upon the grace of Almighty God, and the help of the bleſſed Apoſtle* Peter. And in the 4. Epiſtle of the 11. Book: *Let him be the keeper of your Kingdom, your Protector upon earth, and your Interceſſor in Heaven.* Now after theſe times this Doctrine ſpred ſo far, as 'tis yet to be ſeen at this day with great ſcandal in the Papacy.

§. 62.

That Chriſtendom from that time unto this hath in a manner return'd to Heatheniſme, hath been already ſhown. But that we may not only fix our eyes upon the Worſhipping

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of Images, Keeping of Feſtivals, Building of Temples, Adorning of Altars, Invocation of Saints, Obſervation of Ceremonies, and all the reſt of *outward* Idolatry; there is another more ſubtil, not to be paſs'd by here: And I refer it to the conſideration of every one that knows the nature of true Chriſtianity aright; whether an Avaritious perſon, of whom there are ſo many both amongſt the greater and meaner ſort of Chriſtians, be not an Idolater; and whether betwixt ſuch an one, and an Heathen that adoreth *Plato*, there be any great difference? I give him alſo to determine, whether a Fornicator, that is filled with luſt, be not altogether like an Heathen, that worſhipeth *Venus* and *Cupid*? Whether a Drunkard and Glutton doth not honour and worſhip *Bacchus* and *Ceres* as much, as any did in Heatheniſme? Whether *Mars* at this day be not as well adored by as many revengeful and cholerick people, as anciently at *Rome* or elſewhere? And this only amongſt ſenſual and brutiſh people. But how many are there alſo to be found amongſt thoſe that profeſs Learning, and have had civil education, and pretend to have their minds better diſciplined and regulated than others, by liberal Arts and Sciences; and yet commit Idolatry with the Gods and Goddeſſes of Poetry and Eloquence? Yea, how many are there that make Idols of the Opinions

of

of meer men and their own, together with their Books and Writings, and aſcribe in a manner, or altogether, divine honor unto them; and make it their buſineſs, that others may do the ſame; contend for them as for ſacred things, and have peculiar Temples for them, in which theſe New Gods are adored? Mean time there is heard little or nothing of the Doctrine of the Imitation of Chriſt, and that true Divine Life, which Chriſt with ſo much trouble introduced into the world, is hardly to be found any where. This is indeed, *The outward Court of the Temple is by the Gentils trod under foot.*

§. 63.

Here thoſe, that are of *Grotius*'s mind, do object, as if the Times were to be underſtood according to the Letter, and it were not modeſt, to reſolve the Months into Days, and then to underſtand Years for Days. But (1.) that this is not unuſual in Scripture, appears by the Examples in *Numb.* 14. 34. *Ez.* 4. 6. *Dan.* 9. 34. And (2.) that here cannot be underſtood Natural Months and Days, is manifeſt from hence, that 'tis not poſſible, that in ſo ſhort a time ſo many remarkable things, as are contain'd in the Prophecy, can be done: for in *Three years* and *an half* the Gentils ſhall tread the outer Court under foot, the Witneſſes end their prophecying, the Woman fly into the Wilderneſs, the Ten-horn'd and Two-horn'd Beaſts

Beasts (which are Governments and not meer Persons) govern: To the same do also belong the Sealed Followers of the Lamb, the Whore of *Babylon*, and, as the above-deliver'd arguments do shew, the Six first Trompets all together: Who then would pretend, that Three years and an half would be sufficient for these things, and not rather conclude, that 1260. years are signified by them?

§. 64.

For, that the Woman is yet in the Wilderness at this very day, and (which is the same) the true Imitators of Christ, that live in the true Kingdom of God, must walk amongst meer wild Beasts, as Christ did, *Mark* 1. 13; Experience witnesseth in all Religions; where every where the animal, sensual and carnal life reigneth and prevaileth; on the contrary, whosoever know Christ, his Doctrine and Kingdom better, must remain oppressed and lye hid, until the Lord God shall be pleased to make at length his Divine Life to triumph.

§. 65.

But that the 42 *Months* of this Blasphemy are not yet ended, appeareth still to this day in all Religions. For, whilst in the *one* is blasphemed the Name of God and his Tabernacle, and those that dwell in Heaven, as the next following *verse* hath it; so in almost all *others*, despite is done unto the Spirit of Grace, *Heb.* 10.

29.

29. forasmuch as every one (which is even publickly taught) excuseth himself, that 'tis impossible to enter into the State of Regeneration and the Imitation of Christ; that human Infirmity is too great; that God will not be so strict with weak man, and the like; as if the Holy Ghost had been by God and Christ appointed in vain for a Means of Sanctification, and were become vigourless in the Christian Church, to succour the Infirmity of those, that are in good earnest.

§. 66.

The History of the *Waldenses* is in short this: When about the Year 1160. after Christ, the *Waldenses*, call'd also *Pauperes de Lugduno* (the *Poor of Lyons*) and *Albigenses*, began by reason of the too abominable Idolatry, and other Errors, to separate themselves from Popery, and found already protection by some Great Ones, amongst whom were the Counts of *Tolouse*, the King of *Arragon*, and others; the Papal party began to apprehend some danger and diminution to the Roman power; whence they labour'd first with calumnies, but afterwards with publick force to suppress them, Wherefore Pope *Innocent* III. about the year 1280. after Christ, made a great levy of men, and by the sign of the Cross, which he sent every where, summon'd to an holy War against these *Waldenses* all Kings, Princes and People,

People, profeſſing the *Roman* Religion. Whereupon there came together at *Lyons* great abundance of ſuch holy Souldiers (as they were call'd, whoſe General was one *Simon* Count of *Montfort*, that marched into the Territory of *Bourbon* and *Tolouſe*, took many Towns and Fortreſſes, and waſted all where they went: Then were burn'd alive in one place 180. altogether; in another, 60. together beheaded with an hatchet; many of them put to death many ways; the Women defloured; one of them, call'd *Gerarda*, thrown over the Town-wall into a Well, and there cover'd with ſtones; *Raymund* Count of *Tolouſe* whipp'd with Rods, and forced to ſurrender all his Forts and Towns. Soon after there were in a battel with theſe *Waldenſes* killed 15000. together with *Peter* the *Arragonian* King. But when in that Holy Army there aroſe a diſſention between the Heads, the War was carried on more coolely, whereby the *Waldenſes* rallied again and increaſed. Whereupon a ſecond Levy was made under the Croſs, and in the Year 1226. under the King of *France*, *Louys* VIII. the third expedition of the Croſs undertaken; the like of which was alſo done by his Succeſſor, *Louys* IX. Whereby yet nothing more was effected than before. After this, *Louys* XII. alſo was by ſome Cardinals and Biſhops ſet on againſt them;

them; though not very many of them were remaining at *Merindol* and *Cabrera:* Who yet notwithſtanding, after he had firſt cauſed himſelf to be well inform'd of their Doctrine and Life, at length affirmed with an Oath, that this people was holier than he and all his Catholicks. Whereupon they afterwards ſpred themſelves far and near, eſpecially through *France*, *Germany* and *Bohemia*; although they endured ſeveral times very grievous perſecutions, and were not long ſince miſerably treated in *France* and *Piemont*. And though in the mean time the Goſpel brake forth with great power, yet have there been alſo raiſed great Wars againſt the ſame in the *Low-Countries*, *Germany*, *France*, and other places; which is ſufficiently known, and therefore needs no further Diſcourſe.

§. 67.

Here it might be objected, that 'tis not ſutable, to underſtand the *German* Empire under the Image of the Beaſt, ſeeing that above *that* hath been already reckoned amongſt the Horns of that Beaſt. But the Anſwer is, that that Empire was counted amongſt the Horns, not as the Empire, but as that great Kingdom of the *Germans*; which is juſtly to be diſtinguiſh'd from the Empire, and anciently had a peculiar Coronation and Crown, as well as the Kingdom of *Italy*; was alſo, after the

time

times of *Charles* the *Great*, poſſeſſed and ruled by *Kings*, that yet were not *Emperours*, as Hiſtories do teſtifie,

Theſe few particulars may adminiſter ſufficient occaſion to every one, that will conſider, to view himſelf as in a Looking-glaſs. The Lord be pleaſed to direct all to the benefit and increaſe of his Church, and to the praiſe of his Glory! Amen.

MVSEVM BRITANNICVM

ERRATA.

P. 1. inſert after the line, *Chronologically propoſed*, theſe words, *The firſt part*, in a line by it ſelf, p. 15. l. 15. r. *puniſhments and offenders*, p. 17. l. ult. r. *firſt Poſition*, p. 18. l. 17. r. *from the firſt*, p. 21. l. 26. r. *to Poſition* 7. p. 22. l. 7. r. *Seven Vials*, p. 24. l. 1. r. *puniſhed* for *ſins*, ibid. l. 23. r. *upon theſe*, p. 62. l. 6. r. *ſhall wail*, p. 110. l. 1. r. *This Prophecy*, p. 125. l. 29. r. *above* 4½ *German*, p. 137. l. 8. r. *Chap.* X. p. 145. l. 27. r. *Burgundians*, §. 40 p. 146. l. ult. r. §. 50. p. 173. l. 5. r. *immerſed*, p. 175. l. 17. *Beaſt or*, p. 181. l. 17. *or the Albigenſes*, p. 201. l. 6. *with their fiery doctrine*, p. 229. l. 19. *that the doctrine*, p. 245. l. 15. *papal party*, p. 315. l. 18. *ſeem*, p. 341. l. 14. *Miſchchit*. p. 342. l. 7. ἀπολλώων ibid. l. 8. ἀπόλλων, p. 343. l. 4. *ſuffers it ſelf*.